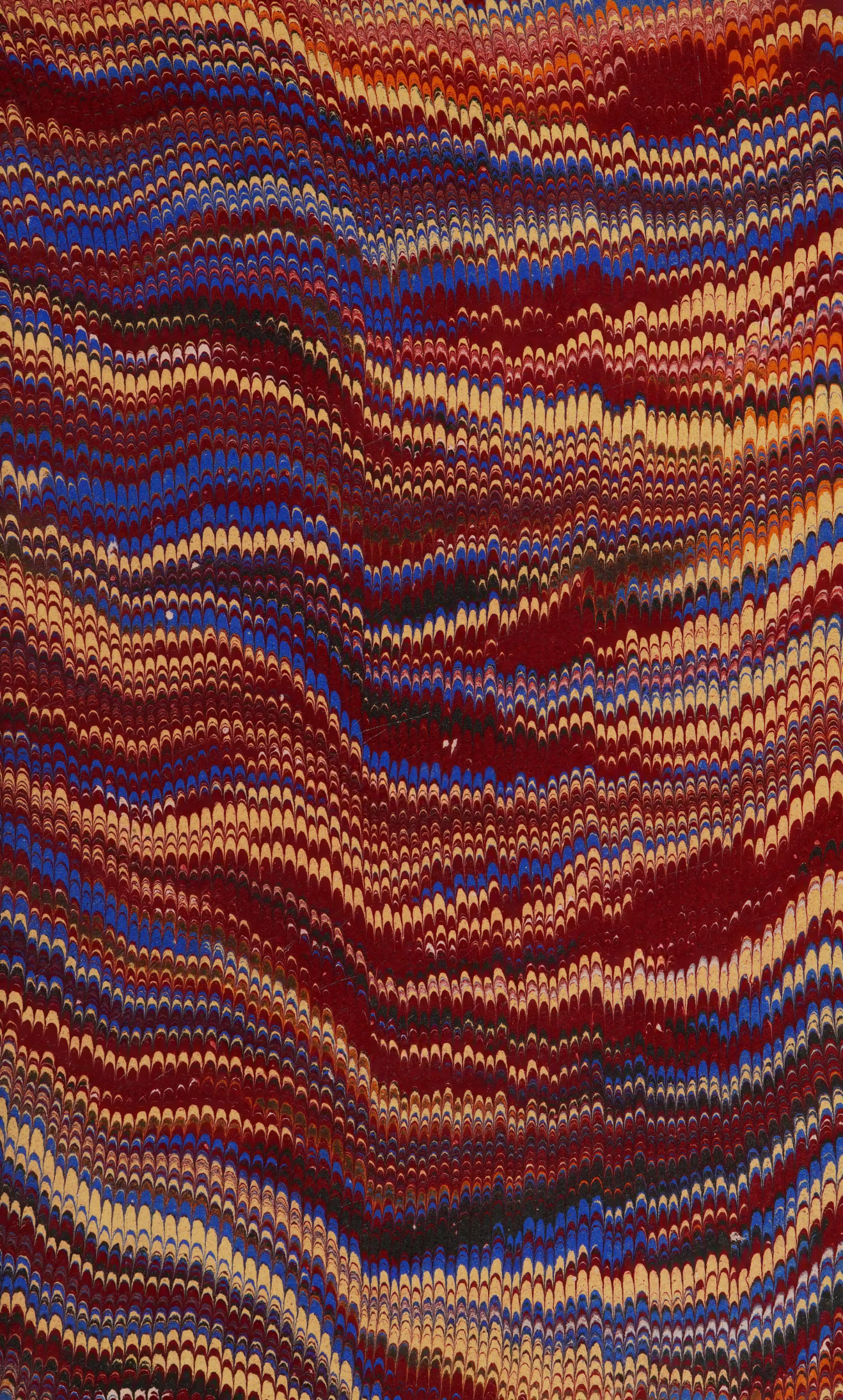




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1816



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# RESEARCHES ON AMERICA;

BEING

AN ATTEMPT TO SETTLE SOME POINTS

RELATIVE TO THE

## ABORIGINES OF AMERICA, &c.

'Tis inverting the hour glass of time, and rolling back the sands that have marked  
the events and lapse of years.....SALMAGUNDI.

BY AN OFFICER OF THE UNITED STATES' ARMY.

*James H. McCall, Jr. M.D.*

Baltimore:

PUBLISHED BY COALE AND MAXWELL.

.....  
1816.





District of Pennsylvania, to wit:

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\* SEAL. \*  
\* \* \*  
\*\*\*\*\*  
BE IT REMEMBERED, That on the twenty-third day of May, in the fortieth year of the Independence of the United States of America, A. D. 1816, William Fry, of the said district, hath deposited in this office, the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

“Researches on America; being an attempt to settle some points relative to the Aborigines of America, &c.—’Tis inverting the hour glass of time, and rolling back the sands that have marked the events and lapse of years....Salmagundi.—By an Officer of the United States’ Army.”

In conformity to the act of the Congress of the United States, intituled, “An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned.”—And also to the act, entitled, “An act supplementary to an act, entitled, “An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned,” and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

D. CALDWELL,  
Clerk of the District of Pennsylvania.



TO THE  
**ASIATIC SOCIETY OF BENGAL.**

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THE author of the following sheets begs leave to dedicate the first fruits of literary labours and early life to the very respectable society of gentlemen, whose careful and extensive researches into the history and monuments of the eldest nations known on earth, have given him so much satisfaction and such assistance in the solitary path he has taken. If he had failed to do it, and it had deserved their attention, they might have claimed it as their own. But placed at the distance of half the globe, and under several disadvantages, his obscure offering may never reach them. It is his hope that others pursuing the same course of enquiry and disquisition, as well as the scientific world at large, may pay them a worthier tribute; that they may enjoy the high gratification of having largely contributed to



## DEDICATION.

the stock of human knowledge, and drawn from the rubbish of ages memorials and proofs illustrative of human existence, connexion and progress, which at once bid, as it were, light to be on the chaos of periods past and shine to those to come. The philosopher and divine, the historian and naturalist, must subscribe with the present author their grateful acknowledgments to the distinguished association whose intelligence and labours have effected such important, pleasing and impressive discoveries.

THE AUTHOR.

BALTIMORE, Oct. 1815.



TO THE READER.

THE absence of the author of this essay at the time of its publication, has necessarily been the cause of many imperfections and errors, which his presence would have prevented. The difficulty of regulating the orthography of names and terms derived from a barbarous and unwritten language will forcibly suggest itself to the mind of every candid scholar, and lead him to lament with the editor that the proofs were not corrected by the pen of the author.

ED.

PHILADELPHIA, May 22, 1816.







## PREFACE.

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“WHOEVER attempts to trace the steps by which a people have risen from obscurity to notice among the nations of the earth, will,” says the ingenious and learned Robertson, “be disappointed.” The truth of this observation is strikingly evinced by the testimonies of the several writers of history, both in ancient and modern times, whose unsatisfactory labours have been ever accompanied with complaints of this great obscurity. Some ages have passed away without any records of them; and the history of ensuing years have for a length of time to depend only on oral traditions, and these are so generally blended with fiction, that writers aiming at the accuracy of truth, are obliged to give up the distant pursuit or suffer the relation to stand on the doubtful support of theoretical conjecture. But though the obscurity which at once excites and opposes the enquiry, hangs, like an immoveable cloud, upon the eldest times of nations, yet it is capable of some enlightening from the reflection of circumstances, incidents and narrations coincident and coeval, that from one side or the other break into the darkness. The collection, arrangement and exposition



of these become the object of inquisitive persons, and facilitate the acquisition of such knowledge as is desired upon the subject.

The inspired writings give us the first accounts of the original formation of nations;—they are the most ancient, and surely the most accurate of histories. But in them no more is given than is barely sufficient to inform us of the beginning and state of man; and to illustrate that, is the theological part of the volume. Brief, and strikingly concise, they seem to impart knowledge without gratifying a curiosity perhaps insatiable. Yet this must be our greatest and surest reference. Whatever profane history gives forth in fuller detail, is derived to us through one principal channel. Chaldea, Phœnecia and Egypt scarcely speak for themselves, but have delivered up what remains of their antique archives to the inquisitive and communicative Grecians. But among the fragments they have collected from the first formed empires, what a chasm appears. From the days of Noah, distinguished in all their histories, till about 500 years before Christ, we have scarcely a fact to rest upon; and if serious difficulties arise to historians in treating of events after this period, when history assumes a form tolerably connected and regular, what shall they not have to struggle with, who, in pursuit of their object, are forced on those ages, the remembrance of which is only preserved in monstrous and mutilated traditions? They indeed hint of great events that have passed, and exploits famous in the transaction, but of which the story



has died with the actors and witnesses, and is for ever lost.

The great and mighty kingdoms of Egypt and Hindostan, the remains of whose ancient power and grandeur have astonished the world for two thousand years; the vast Assyrian empire, &c., all rose to their zenith of greatness and power in these dark ages; and doubtless, thousands of men, distinguished as much for virtue, heroic intrepidity, and patriotism, as any of latter times, have passed away without leaving one single trace behind. The long period of years during which they flourished in all their might, has not left on the ample page of history one—no, not one single brilliant action, or glorious achievement: and later men have marked that series of years with the broad, emphatic, dreary words, UNKNOWN OR FABULOUS AGES.

Vixere fortes ante Agamemnona  
Multi: sed omnes illacrimabiles  
Urgentur ignotique longa  
Nocte, carent quia vate sacro.—Hor.

And even the sacred poet has not been able to establish in all minds a conviction of the truth of his narration. The very poet just cited is a striking example; hence the existence of Agamemnon himself has been disputed, and the brave and chivalrous exploits of his associates and heroic enemies have been asserted to have existed only in the glowing imagination of the bard. Thus difficulties arise one after the other, and they seem as if they would perpetually recur to the



embarrassment and disappointment of persons engaged in historic pursuits. And if the early civilized and polished Greeks have left the dawn of their history involved in such doubts, that their best historian acknowledges he can find nothing certain of the beginning or earliest transactions of his own nation, what indulgencies are authors not to expect in writing on a people who have been from the earliest times until the year 1500 A. D. utterly unknown, through a lapse of more than 3000 years; a people having none or remarkably few monuments, and even those which in some instances might have been useful are concealed under the mysterious veil of hieroglyphic symbols.—Scarcely a star glimmers on our path, yet we have to pass a wide and trackless waste, full of dangers and difficulties; and even when we may arrive at our proposed journey's end, doubts may remain whether we have reached it by that road which so many have in vain attempted to find. But to use a simile of Dr. Burnett's, "if an ancient and intricate lock is discovered, "and after trying unsuccessfully many keys, if we at last get one that draws the bolt, we may fairly conclude that it is the original and real key."

On the same principle, if our system explains or accounts for the various and seemingly opposite facts that are entitled to admission, respecting the Aborigines of America, we may venture to offer to the public the enquiries made and the result of the observations that incline us to suppose we have found the key to those difficulties which have so long embarrassed the speculations on this interesting subject.



Perhaps no event in the history of the world ever excited such interest in the philosophic and enquiring as the discovery of America; almost every circumstance connected with this continent was the subject of infinite debate and speculation. In process of time many of these obscure and difficult points were explained away and settled to the general satisfaction of the literary world; but other difficulties, and some of them of the greatest importance to philosophers, have been left nearly if not wholly in their original obscurity. Among these subjects is the origin of the American Indians. Whence come they? In what age did they arrive, and in what manner? Curious to understand or explain the difficulties attending the peopling of America, first led the author of this essay to make some research on the subject, the result of which is now given, and in the manner and general order in which the investigation proceeded.







## RESEARCHES ON AMERICA.

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### *Whence come the Men and Animals of America?*

ON this question, many opinions have been offered at different times, and by writers of various countries, some of them materially differing from the others. Many of these hypotheses have been long since consigned to oblivion, and those that yet remain are so generally lame and imperfect, that we are almost forced into the belief, that the question cannot be satisfactorily answered.

At present, those who do not wish to leave this curious subject in all its original obscurity, have adopted the hypothesis of Dr. Robertson; a preference, which is more, perhaps, to be ascribed to the eloquent and classical language of that great historian, than to the weight of his facts, or even the plausibility of his speculations. As it is the writings of the advocates of this opinion that are usually referred to as authority in relation to the point in question, it may not be improper in me to endeavour to show, that its author formed his belief on very slight grounds, and that there are several important points which such an opinion fails to elucidate.



“The vicinity of the two continents of Asia and America,” says Dr. Robertson, “renders it highly probable that the human race first passed that way from Asia. In latitude sixty-six degrees north, the two coasts are only thirteen leagues asunder, and about midway between them lie two islands, the distance from which to either shore is short of twenty miles; at this place the natives of Asia could find no difficulty in passing over to the opposite coast, which is in sight of their own; they might have also travelled across on sledges or on foot, for we have reason to believe, from the accounts of captain Cook and his officers, that the strait is entirely frozen over in the winter, so that the continents during that season, with respect to the communication between them, may be considered as one land.

“We may therefore conclude, that the Asiatics having settled in those parts of America, where the Russians have discovered the proximity of the two continents, spread gradually over its various regions.”

This proposed route for the emigration of mankind from Asia to America, is, in the very commencement, opposed by the striking fact, that about Behring's Straits, the precise spot where Dr. Robertson believes man to have crossed over from one continent to the other, there is a very widely extended race of men interposed, who are utterly dissimilar to either Asiatics or Americans. This race is the Esquimaux, who, as Dr. Robertson himself acknowledges, bear a near resemblance to the northern Europeans, and none to the American Indians.

\* The Esquimaux are on the other side of the American continent. The writer has compared the description of them with Davis's. He is indebted to them for the knowledge of the strait.



This fact, so directly adverse to the doctor's general theory, obliges him to form a new opinion as to the origin of the Esquimaux, whom he supposes to be descendants from the Norwegians and Icelanders. But is it probable, I was near saying, possible, that within the time that has elapsed since the fourteenth century, the Norwegians could have been degraded from their lofty stature down to that of Esquimaux? Can we suppose, moreover, that any people used to the comforts of civilized life, would stay in the most dreary, desolate, and unfruitful region on earth—in a tract of country where the cold is so excessive, that ten degrees farther to the south than Behring's Straits every aqueous and fermented liquid is frozen, notwithstanding the efforts of man, and where even spirits of wine are reduced by the frost to the consistence of oil? Is it possible, I say, that any thing short of actual compulsion could have induced a people that had ever been familiar with a better fate, to remain in an abode so uninviting and dismal? An answer in the affirmative would be opposed to every known spring of human action.

Mr. Pennant, though the most able defender of Dr. Robertson's opinion, observes that the Norwegians, when they first landed in America, found the Esquimaux already there, and gave them the name of *Skrælingues*, or dwarfish people, from their small stature. See *Arctic Zoology*, Introduct. vol. i. p. 164.

But the facts most strongly opposed to a migration to America by way of Behring's Straits, may be deduced from the utter impossibility of animals ever



reaching this continent by that route; and if *they* could arrive in this way, still the theory is indefensible; for we must believe, that men and animals did come by the same passage, wherever such passage may have lain. To admit the contrary, would be a libel on the proceedings of the Deity, who, without a deviation from his uniform wisdom and simplicity of design, could not have provided two ways where one only was necessary. This must be obvious to the lowest capacity.

Some persons, however, have the hardihood to contend, that men and animals did pass by Behring's Straits to America. Such an allegation as this, supposes that animals living now only in the hottest parts of America, such as the guanas, alligators, monkies, parrots, and a vast number more, actually past in the winter, within the Arctic circle, through a cold that congeals spirits of wine! For the writers who maintain this hypothesis, have been necessarily obliged to make them pass in the winter, in order that they may avail themselves of a bridge of solid ice, forty miles in length, which, during this season, connects the two worlds together. Besides, is not all herbage either killed or covered with snow, for hundreds of miles, both on the Asiatic and the American side of the strait, during the inclemencies of winter?

This brief examination of Robertson's theory, is all I conceive necessary; the more so, as he himself simply advances it without attempting its permanent establishment. Several writers have, indeed, endeavoured



to confirm it, but without success. Neither has the laboured and curious essay of Dr. Barton, nor the shorter attempt of Mr. Pennant, eventuated more favourably to their respective writers. Their arguments I shall pass over without notice. Dr. Barton's arguments may be found in his *New Views of the Origin of our Aborigines*, and those of Mr. Pennant in his introduction to his *Arctic Zoology*, vol. i. p. 161.

Some authors have advanced an opinion, that men and the inferior animals crossed the Pacific ocean by way of the islands extended through that sea, and under their present size and arrangement. As this supposition has an intimate connection with my own opinions, it shall be considered in a future part, when, I trust, its errors will be rendered obvious to every inquirer.

The opinion of the abbé Clavigero, that land existed in early times between Africa and America, over which men and animals passed, and which has since been destroyed, is erroneous, I conceive, only on the score of locality. The principle I believe to be correct, but its place of application wrong. The new and old worlds were united by intervening land; but the connecting tract of territory was on the west side of America, not on the east. But this position will be discussed hereafter. In the mean time, I would observe, that in Rees's *Cyclopædia*, under the article *America*, the various hypotheses respecting the peopling of the new world, have been ably considered. To that work, therefore, the reader is at present referred for ampler information.



*Proposed Solution of the Question, touching the Peopling of the Continent of America.*

HAVING now shown, that the difficulties attending the settlement of America, by men and animals, cannot be explained by the commonly received opinions, the proper subject of this essay will be entered on, by stating the views we ourselves have respecting it, and which will be presently considered more at large.

We think there is sufficient reason to believe, that land once connected America to the old world, in place of which now roll the Atlantic and Pacific Oceans. Over this continuous land, men and animals passed. This land which, it is probable, was of very considerable extent, was all submerged, except in those parts of it which now appear as islands in those seas.

We shall now proceed to examine the different evidences and circumstances, which appear to support the opinion just given, as to the division of the earth. And the first authority to be noticed, is a verse of singular expression, in the Mosaic writings: "He was called Peleg, for in his days was the earth divided." Gen. chap. 10. v. 25.

The manner this verse is explained in the different commentaries on the Bible, is certainly incorrect; for they confound it with the events related of the confusion of language at Babel. The celebrated Bryant was the first who showed there was an evident distinction



to be made between the event related of Peleg, and that of the confusion and consequent dispersion of man from the plain of Shinaar. Though we differ from Mr. Bryant's ultimate explanation of the passage, relative to Peleg, still the arguments, by which he proved the verse in question was entirely distinct from the confusion at Babel, are so just, that, as far as they go, we shall avail ourselves of his research and opinion.

To show the difference between the event said to have happened in Peleg's days, and that of the confusion at Babel, he remarks, after mentioning from Gen. chap. x.

*In the days of Peleg was the earth divided: and the sons of Noah were distinguished in their generations, in their nations, and by these were the nations divided in the earth, after the flood;* that this is said to have happened, not after the building of the tower, or confusion of speech, but after the flood. But in the history of the confusion at Babel, it is said, "so the Lord scattered them abroad, *from hence* (i. e. from the city and tower) did the Lord scatter them abroad," certainly two different events.

Added to Mr. Bryant's observation, we remark, that it is the *earth* which is said to have been divided in Peleg's days; in the history of the confusion, it is the *people* who were confounded and scattered; two very different relations, the one of human beings, the other of the earth.

The word Babel means *confusion*: the word Peleg is translated *sever* and *divide*.

As the signification of the word Peleg is of very considerable importance, a minute investigation of it will be entered on.

According to Mr. Bryant, the explanation is, *to sever and divide*.

General Valancey says Peleg means *secare in duas partes*. See Ousely's Orient. Col. vol. ii. 332.

From the kindness of Mr. Van Vleck, of Nazareth, Penn., I am enabled to give a more diffuse analysis of the word: he wrote me that the verb *Palag*, from which the noun proper Peleg is derived, signifies, in general, to divide something into several parts; more especially considered, it implies, in the first place, *to part asunder, so as to form a passage for something else*, in which sense it occurs in Job, xxxviii. 25. Secondly, *to separate into different parts, which remove into different directions*. The noun itself considered as a common noun, for as such it occurs in various passages, signifies in general a *stream*, properly of water, &c.

Luther, in his German translation of the Bible, has rendered the passage under consideration thus: "And he was called Peleg, for in his days was the *world* divided." This, Mr. Van Vleck considers as an inadvertence, as in the parallel passage, i Chron. i. 19, he has it, the *land* was divided.

Dr. Clark, whose commentaries on the Bible are now printing, is also of opinion that a *physical* division of the earth is the most probable explanation.

From the etymology of this word, and the general



signification of the expression, are we not to conclude, that there is no reference to a division of men, or to a political division of the earth among them, but to a division of the substance of the earth, of the *world*, a division by which not only continents, but perhaps the greater number of ocean islands were formed.

Nor are we without historic traditions and the opinions of learned men, to support the idea: natural causes greatly strengthen it, and without such an hypothesis, many important circumstances are utterly inexplicable. What has been said concerning Peleg, appears to be considerably strengthened by the observation of an ingenious writer, and a fact related by him. This gentleman, Mr. P. Howard, allows about four centuries from the deluge, for the accomplishing some considerable revolutions in the appearance of the globe. He grounds this belief upon seeing that the age of man was curtailed two hundred years from Peleg's time, which is certainly the very probable consequence of bringing a vast body of water to the surface of the earth, which we suppose was occasioned by the sinking of a great part of the terrestrial surface of the globe. This fact is of great consequence, as it comes to the very point of time that this catastrophe is supposed to have taken place.

The celebrated Dr. Burnet, though he does not go any great length with us, still allows several centuries after the deluge, for considerable changes and alterations of the different parts of the globe. Burnet's Theory, vol. i. 163.

We have now, from sufficient authority, shown the difference between the confusion at Babel, and the event related of Peleg; and no inconsiderable argument has been brought forward to prove what that event was: now, digressing a little, an attempt will be made to show the difference in point of chronology between them, the use of which will be obvious in a future page.

We cannot but support the idea, that the division of the earth which took place in Peleg's days, happened many years after the confusion at Babel. It is true, Peleg's name is mentioned in the chapter preceding the one which relates the history of Babel; but that is of little weight against our assertion. Mr. Bryant, in one part of his work, says, "Many things recorded in Scripture are not introduced according to precise method, and the like is to be found in all writings: thus, in Genesis, an account is given of Canaan in chapter ix, and his generation is not related until chapter x." We find also that Nimrod and Ashur are said to have built eight different cities, in chapter x, yet the confusion at Babel is not related until chapter xi: now, assuredly, the dispersion must have taken place before they began to build these cities: these examples are sufficient to prove, that many things are not related in exact chronological order in the Mosaic writings, and also show that there is no positive authority against our supposing that the event related of Peleg actually happened some years after the dispersion of mankind from the plain of Shinaar. He was born two thousand



six hundred and forty-two years before Christ, and lived three hundred and thirty-nine years; and as Moses only says the division happened in his days, there is great latitude for conjecture. We should suppose that the expression in his *days*, would certainly remove it to a time when he was advanced in life, and not at his birth: therefore, we are inclined to place it as late in his life, as is reasonable and possible, without forcing or stretching the period, thinking it highly probable that the confusion at Babel happened at or shortly after his birth; the division of the earth, near his death, making a period of near three hundred years between the two events: viz.

Peleg's birth, and confusion at Babel, 2600 B. C.

Division of the earth, near his death, 2200 B. C.

We have now examined all that sacred writ appears to say relative to our subject. We shall proceed to show what human records and observations have to corroborate the supposition. Although the story related by the Egyptian priests of Sais to Solon, has been disputed as to its reality, yet some learned men have defended it, and this latter opinion has gained considerably within the last forty or fifty years: no doubt there is something fabulous in the narration; but that there was such an island or continent, is highly probable, and we have within a few years received no inconsiderable proofs of its actual existence. The relation made to Solon was as follows:

“ You Greeks, says the Egyptian, are ever children;

an air of youth is visible in all your histories and traditions; your country, from its situation, is forever exposed to those inundations which sweep away the generations of men, and leave no traces of the past. The lofty mountain of the Thebais of Egypt, affords its inhabitants a more secure asylum, and in its temples are deposited the records of ages and nations long buried in oblivion. There have been innumerable deluges and conflagrations of the superficial regions of the globe. Your fable of Phæton setting the world on fire, is founded on some mutilated tradition of one of these grand catastrophes, in which terrestrial things have perished, by the devastation of the igneous element. Your histories, I know, mention only one deluge; but there have been various and successive deluges prior to that mighty one recorded of Deucalion and Pyrrha. There existed an ancient and celebrated people in Greece, the wisdom of whose laws, and fame of whose valour, are renowned in the sacred writings and ancient annals of Egypt. This heroic race were as highly celebrated for their exploits by sea as by land, as was evident in their arduous contests with the mighty nation who formerly inhabited the vast island Atalantis, now buried in the ocean which bears its name. This island was situated near the straits of Gades, and it exceeded in magnitude all Europe and Asia joined together. It was so called from Atlas, the son of Neptune, whose descendants reigned there in an hereditary line, during a period of nine thousand years; and extended their sway over all the adjoining regions.



for there was an easy passage from this island to the neighbouring islands and continents; and their armies passing over into Europe and Africa, subdued all Lybia, to the borders of Egypt, and all Europe to Asia Minor: in succeeding ages, owing to prodigious earthquakes and inundations, in the space of one day and night, all that part of Greece which your ancestors inhabited was desolated and submerged, and the Atlantic island itself, being suddenly absorbed into the bosom of the ocean, entirely disappeared, and for many ages afterwards, that sea could not be navigated, owing to the numerous rocks and shelves with which it abounded."

As a proof of the existence of this island, or country Atalantis, Mr. Taylor, who has translated the works of Plato, gives the following relation of one Marcellus, who wrote a history of Ethiopic affairs, according to Proclus, in *Tim. p. 55.*

"That such and so great an island once existed, is evinced by those who have composed histories of things relative to the external sea; for they relate that in their times there were seven islands in the Atlantic sacred to Proserpine: and besides these, three others of an immense magnitude, one of which was sacred to Pluto, another to Ammon, and another, which is the middle of these, and is of a thousand stadia, to Neptune; and besides this, that the inhabitants of this last island preserved the memory of the prodigious magnitude of the Atlantic island, as related by their ancestors, and of its governing, for many periods, all the

islands in the Atlantic sea." (See Rees's Cyclop. Art. Atlantis.)

The Hindoos have in their ancient maps and records, a region called *Atala*, which they assert was sunk by earthquakes. The relater of this circumstance (*see Asiat. Research. vol. III. p. 300.*) supposes the Egyptians received their history of Atalantis from this, but he does not give a single reason to support that opinion: and the principal part of our theory, namely, that land once existed in the place of the ocean, is considerably strengthened by this Hindoo tradition.

The appearance of the globe in that part in which this catastrophe is said to have happened, has been asserted by some learned men to bear marks of such an event having taken place; and that the Canaries, Azores, and Teneriffe,\* are nothing else than the tops of mountains belonging to land sunk in the Atlantic Ocean. Buffon says this tradition of the Island Atalantis is not devoid of probability, and that the lands swallowed up by the waters were perhaps those which united Ireland to the Azores, and the Azores to the continent of America.

\* Glass, in his History of the Canary Islands, page 232, says the prodigious quantity of calcined stone, ashes, and lava, that cover the greatest part of all the Canary islands, disfigure them much, and render the ground unpleasant; the volcanoes from whence this matter proceeded may be discerned in all quarters of the islands, as also the channels made by the fiery streams that flowed from them; they are full of ashes, cinders, and pumice. I have heard of no volcano burning in Canaria since the conquest. (About 1400 A. D.)

The Azores also bear marks of great and extensive volcanic fires. (Herriot's Travels, p. 14.)



Mr. Whitehurst says so much in favour of our hypothesis, that we will give the extract in his own words. He was treating on the Giant's Causeway in Ireland, which he asserts is of volcanic origin. "Whoever attentively views and considers these romantic cliffs, together with their exterior appearances, will, I presume, soon discover sufficient cause to conclude, that the crater, whence that melted matter flowed, together with *an immense tract of land* toward the north, has been absolutely sunk and swallowed up into the earth, at some remote period of time, *and became the bottom of the Atlantic Ocean.*" (See Whitehurst's Works.) He also makes an observation, that he was almost persuaded Ireland was originally a part of the island Atalantis.

This opinion of Whitehurst's is highly strengthened by the following remarkable tradition of the old Irish, given by an author of the highest reputation, whose entire work I regret I have never been able to see. The gentleman alluded to is general Vallancey, who says the old Irish relate, "that a great part of Ireland was swallowed up by the sea; and that the sunken part often rises, and is frequently seen on the horizon from the northern coast. In the north-west of Ireland, they call a city of this enchanted island *Tir Hud*, or the city of Hud, believing one stands there which once possessed all the riches of the world. This is a general tradition with them. This island is called *O Breasil*, or *O Brazil*, which signifies Royal Island." General Vallancey says, "it is evidently the lost city

of Arabian story, visited by their prophet Houd, namely, the city and paradise of Irem." He compares this tradition with Whitehurst's observations on the Giant's Causeway, and suspects it refers to the *lost Atalantis*." (See Notes to Southey's *Madoc*, vol. i. 238.)

It is very probable, says Mr. Ray, (see Buffon, vol. i. 491.) that the islands of Great Britain were formerly joined to France: whether the separation was occasioned by an earthquake, or an irruption of the ocean, we know not, but its former junction is evident from the identity of the rocks and different strata, at the same elevation on their opposite coasts, and from the similar extent of the rocks on each side being both about six miles. The narrowness of the strait, which is not more than twenty-four miles, and its shallowness, when compared to the depth of the neighbouring sea, render it probable that England has been separated from France by some accident. He adds farther, to prove their former union, that wolves and bears once existed in England: it is not probable that these animals could swim over, nor can we be so absurd as to suppose men would transport them over; we must therefore come to the conclusion, that there has been an union between the island and continent, which enabled them to pass without difficulty.\*

Though somewhat irrelevant to our subject, we in-

\* Kirwan, in his work on Geology, says England and Ireland have been separated from each other and the continent since the deluge.



introduce the following article from Buffon, as testimony in our favour, of the great changes which have happened in our globe since the *Noachich* deluge. Buffon asserts, that the Mediterranean sea is not an ancient gulf, but that it has been formed by an eruption produced from some accidental cause; such as an earthquake swallowing up the barrier, or a violent effort of the ocean occasioned by the wind, and forcing its way through the bank, between the promontories of Gibraltar and Ceuta. This opinion is supported by that of Diod. Siculus and Strabo, who inform us that once the Mediterranean sea did not exist; it is likewise confirmed by natural history, and observation upon the strata, on the opposite coasts of Africa and Spain, whereas, in the neighbouring mountains, the beds of earth and stone are the same at equal levels. (See Buffon, vol. i. 35.)

Might not the great convulsion which destroyed Atalantis, also have occasioned the formation of the Mediterranean sea? It is possible, as that island was in part situated before the pillars of Hercules, according to the Egyptian priest.

We have now shown, that there is considerable argument for our belief, that land once existed in the Atlantic Ocean; we can also show that the countries and islands on and in the Indian and Pacific Oceans give evidence that land was once submerged in those portions of the globe.

The Ceylonese have a tradition, that an irruption of the sea separated their island from the peninsula of

India; and a similar tradition is related by the inhabitants of Malabar, in regard to Sumatra.

Pallas gives his opinion, that volcanic eruptions have destroyed land that existed formerly between the Philippine, Mariane, and Caroline islands; also between New Guinea, New Holland, the Molucca, and Maldiva islands.

Sir Joseph Banks says, "From many circumstances it may not be unreasonably supposed, that Otaheite and the neighbouring islands are either *shattered remains of a continent*, which some have supposed to be necessary in this part of the globe, to preserve an equilibrium of its parts, and which were left behind, when the rest sunk by the mining of a subterraneous fire: or were torn from rocks which from the creation of the world had been the bottom of the sea, and thrown up in heaps to a height that the waters never reach. The sea does not gradually grow shallow, as the shore is approached: the islands are almost everywhere surrounded by reefs, which appear to be rude and broken, as some violent convulsions would naturally leave the solid substance of the earth."\*

Here we shall introduce two very remarkable circumstances, which not only support our general theory, but also help to fix the time of this submersion of land.

\* Since writing these sheets, I have found that the inhabitants of Otaheite have a tradition, that once the great Gods in their anger, *broke in pieces the whole world, and that all the islands are but small parts of the great lands, &c.* (See Nature and Art, vol. ix. 66.)



Father Du Halde says, there is in the Chinese annals an account of a great inundation that happened in the reign of Yao, in whose time the real history of China begins, which he says was about two thousand three hundred and fifty-seven years before Christ.

Again, in the Hindoo records, mention is made that the fourth Menu, *Ta-masa*, derived his name from the universal darkness attending a *flood* that happened in his time, which is said by the Asiatic Society to have been two thousand four hundred and fifty-six years before Christ.

Now Peleg was born two thousand six hundred years before Christ, and lived three hundred thirty-nine years; so the dates both of the Chinese and Hindoo floods will fall during his life time.

As a collateral argument, we observe that there is a period in the Hindoo histories, which was characterized by the *great earthquakes* that took place at that time, which were sufficient to make an *yug* or age of earthquakes. (See Hist. Hind. vol. i. 516.)

Clavigero in his history of Mexico, relates that the Mexicans, in their descriptions of the different ages of the world, say that the second age lasted from the time of the *inundation* until the ruin of the giants, and the *great earthquakes*, which concluded the second sun, which they supposed was destroyed at the end of every age.

We must now close that part of our work which goes directly to prove the submersion of land in the sea; and shall only remark, that the considerable num-

ber of traditions and facts, having an almost immediate reference to this very ancient time, must strike the reader as no feeble evidence in our favour: their universality also shows how great a body of land must have been destroyed, and we are emboldened to say, from the present appearance of the earth, its islands, and the circumstances connected with them, that we believe there was land of very considerable extent in the Pacific, Indian, and Atlantic Oceans, no doubt much shattered and broken, yet still not to such a degree as to hinder men and animals from roaming through their extended parts. *During this state of things, or in Peleg's days, two thousand six hundred years before Christ, whilst men and animals were traversing the world, the division of the earth took place, which was about three hundred years after man was forced from Babel.* By this sinking of the earth, numbers of men and animals were doubtless destroyed. The new formed islands, however, preserved many, and thus early severed from the rest of the world, these fragments of the human family have remained through successive generations, when the spirit of navigation and modern enterprise once more united the links between them and their brother men.



*On Islanders of the Pacific Ocean.*

As further proof of what has been asserted, there are some extraordinary circumstances connected with the islands in the Pacific, that most strongly support the idea, that a large tract of land once existed across that sea and which has been submerged.

How these islands have been peopled, is as curious as the settlement of America; and the facts that explain the one will also elucidate the other.

In a former part of this essay it was remarked, that some theorists supposed men and animals reached America by passing from island to island as they now exist across this great ocean: this opinion is so connected with the peopling of these islands, &c. that we shall examine into it in this place.

In looking over the map, we find New Zealand about 1500 miles distant from New Holland; which if not the nearest to it is as near as any other land; and from which the Zealanders, according to the theory we have just mentioned, can only be supposed to have come: now the New Hollanders are mostly, (for some are like Malays) as black as African negroes, flat noses, wide nostrils, wide sunk eyes, thick brows and lips, very large mouths, low stature and ill made, arms, legs, and thighs, thin. The New Zealanders are brown and yellowish, long black hair, and in

one of their two islands some have white features, regular and pleasing.

Is it possible then, that under such circumstances we can believe the people of Zealand came from New Holland, or that their animals ever swam 1500 miles, the distance between New Holland and New Zealand.

The New Hebrides, New Caledonia, Queen Charlotte's Islands, &c. lay nearest to Papua or New Guinea; from which, on the most moderate calculation, they are 700 miles distant, and nearly that distance from one to the other. We find the inhabitants of these islands nearly like the Zealanders; and completely different from the Papuans, who are black and shining, woolly heads, and other characters of negroes.

The Friendly Islands are distant from these last groups, which are nearer to them than any other land, about 1200 miles.

The Society Isles are about 1200 miles distant from these last islands.

The Sandwich Islands lay above 3000 miles from America, and at least 1500 miles from those groups of islands, where man is supposed to have crossed over the ocean; and Maria Louisa is 300 miles from the Sandwich.

Yet over these insulated spots, have philosophers believed, men actually crossed to get to America, and that our animals also came by the same route. A map of this sea is the most striking authority against such an opinion; and should be consulted as to the distance



and relative situation of these islands to one another, and to America, &c.

So great is love of theory, that the possibility of crossing the Pacific ocean to America, in the way we have just mentioned, has been strenuously insisted upon, from the rare circumstance of finding a few savages in canoes, a very considerable distance from land, whither they had been driven by winds or currents. We grant that they have been found at great distances from their islands; but never to one-third of the distance that some islands lay apart, or from the continent, and these are rare instances. During all the many voyages that have been made in this sea, the circumstance of thus finding them, as far as I know, does not amount to more than five or six instances; and never have they been found with animals in their canoes, from whom we might suppose the other islands, &c. were supplied.

But if ten thousand men in canoes, unprepared as we find them, were thus driven out to sea, not one in a thousand could possibly go half the distance between some of these lands without starving; and then what are the chances of their touching land at all? The idea is absurd, and requires no further comment.

Capt. Cook asks, "How shall we account for the Otaheitans having spread themselves, in so many detached islands, so widely disjoined from each other, as in the Pacific ocean? We find the language of these islanders, from New Zealand in the south, as far as the Sandwich

to the north; and in another direction, from Easter Island to the New Hebrides, to be dialects of the Otaheitan: that is over an extent of ocean of 60 degrees of latitude, or 1200 leagues N. and S. and 83 degrees longitude, or 1660 leagues E. and W." See Cook's Voyages, 4to. vol. ii. 251.

This singular circumstance has struck most of the navigators in the Pacific, and who have all made similar queries. Nothing can be more in favour of our hypothesis than this remarkable fact.

Mankind, after the confusion, marched, according to Moses, in three directions. The children of Ham went to Africa, Japhet peopled Europe, while Shem held his course towards the East. By this it is not to be understood, that they went in a body to these respective parts of the earth; but, on the contrary, that they were in small tribes or families, and roving over the world. A continent then stood where now is the great Pacific ocean; and while men and animals were in this loose and unsettled state, this tract of land was in great measure sunk under the water, and only the tops of its mountains and highlands remained above the surface of the sea. These new made islands saved numbers of men and animals, who were thus cut off from the rest of mankind, until their discovery a few years since by modern enterprise.

According to the learned Jackson, and many ingenious and sensible commentators on the Mosaic writings, the language of man at Babel was not divided



into radically different languages, but into dialects of some few original and distinct languages. Now as the settlements of the children of Shem were towards the East, &c. the languages over its extent may have been mere dialects from one common root, belonging to that branch of Noah's family only: of course, when the division of the earth took place, these dialects, of one or two roots, would be found in those islands; the remains of land, once settled or travelled over, to the descendants of Shem; and thus the great extent of sea, where we find this extraordinary diffusion of one language and its dialects, may be easily explained and accounted for.

From the subjoined observation, this appears to be undeniable. In sir William Jones's *Disquisitions on the Nations of the East*, he introduces the observations of a distinguished author, Mr. Marsden, on the insular dialects of the Pacific, *and which he decidedly affirms to be all dialects of the Sanscrit*, the original language of the East, and from which the languages of the Eastern world may even now be generally derived. See Sir W. Jones's *Works*, vol. ii. 278.

Added to this, Dr. Barton, in his work on American Indians, remarks, that *there is a considerable resemblance between the American Indians, and Islanders of the Pacific, in regard to language*. See *New Views*, &c.

How can we explain these astonishing facts, unless by the theory we have advanced; for we can now trace a language originating in Eastern Asia, diffusing itself throughout the great Pacific, and afterwards

spreading into America. The facts speak loudly, that this is the true, the only way, to explain all the difficulties attending the peopling of America, as well as these islands.

The circumstance of finding the people of New Holland, Papua, &c. black, and yet surrounded by men of an olive, copper, or white colour, is very singular. It undoubtedly shows, that the black colour of some of our species is of the greatest antiquity, for none ever supposed they came from Africa. Under existing circumstances, their being found there now, is easily explained by the supposition, that a few families of this colour, either by accident or design, left their more immediate kindred, &c. and went eastward, like the children of Shem; by the sinking of land, &c. they were here arrested in their march, and confined to the lands whose tops remained above the ocean. That they are a different race from the other islanders of the Pacific, is clear from their dissimilarity, not only as it respects form and colour,\* but from the circumstance of their language, with the exception of one or two instances, having no analogy with any other language yet examined. See *Nature and Art*, vol. ix. 258.

There are several instances in America of an unaccountable mixture of different races; which can only be explained as we have done, concerning the New

\* This fact appears to militate very strongly against Dr. Smith's theory of colour, which he attributes to climate, &c. for we here find these blacks surrounded by other coloured men, and yet having nearly the same climate and state of society.



Hollanders, &c. The Esquimaux we have before mentioned as an instance; and Dr. Robertson, in the notes to vol. ii. p. 474, *Hist. America*, observes, that the Caribees are certainly a different people from the inhabitants of the large West India islands; their language, he says, is totally different.

*On the Animals of America, &c. &c.*

WE anticipate a question here from the Zoologist, why do we not find all the animals of America in the old world, and vice versa, if we suppose they passed by land from the old world to this. In the first place, let them answer how is it that we do not find all the animals of Africa, in all the other countries of the globe, which we know are connected to one another, and when no natural impediments excepting climate, could hinder them. Why is it that we do not find the polar bear with the tiger in Hindostan. When these questions are satisfactorily answered, just as good reasons can be given why there are some animals in America, which are not known to exist in the old world.

But suppose we drop our opinion of a connecting land between the two continents; how do you imagine animals reached America? It certainly cannot be supposed that the guannas, alligator, monkeys, rattle snake, and many that can only live in the hottest parts of America, marched up to Behring's Straits, where they could only pass if they went northwardly. Do you suppose the animals mentioned could endure a cold that congeals spirits of wine? for recollect the theory that asserts they passed that way, obliges them to cross these straits by a bridge of ice forty miles long, in the winter season; and at a time when all vegetation is covered with snow, some hundreds of miles, both on the Asiatic and American shores.



Though it is not worth while to make an inquiry, we will see how they might manage to pass southwardly; for if my maps are correct there is no other way left. We here see some islands as stopping places for them, though it must be confessed that some of these islands are situate no little distance from one another, &c.; for which recollect what has been discussed on the subject of islands. But the monkeys, opossums, guanna, squirrel, wild cat, &c. do not swim: how did they pass the ocean? did they come, Arion like, on the backs of dolphins, whales or turtles? and by what wonderful sagacity did they find out New Zealand or the Sandwich Islands, that lay not only hundreds, but thousands of miles out of their supposed track.

This is ridiculous. The opinion of St. Augustine, who supposed the angels carried them over, is laughed at, when at the same time recourse is had to as absurd a miracle, to support this opinion. And to bring the subject back to where we started from, why did some leave the old world entirely, and others not come at all?

The circumstance of finding some animals peculiar to America, has been made a most wonderful difficulty to explain; and Dr. Barton, to solve it, has proposed a new and separate creation for this continent; yet a similar state of things are observable in almost every country of the globe; and every square of a few hundred miles has animals, minerals, &c. peculiar to itself, or in a greater or less number than has an adjoining tract of similar extent. Thus France possesses

ten species of quadrupeds more than Great Britain; and yet Pennant says, England received her animals from France, by means of land that once connected the Isles of Britain to the continent.—See Pennant's *Arct. Zoology*, vol. i. *Introduct.* p. 5.

But many animals said to be peculiar to either hemisphere, may yet be discovered in those countries and situations in which philosophers have denied them an existence. Thus the antelope and the sheep have been found in America, by Captains Lewis and Clark; and perhaps when Africa, &c. are sufficiently explored, we may find the tapir and glama there.

And of late, discoveries in zoology have been made, which diminish the number of animals said to be peculiar to America. Thus, the sloth, ant-eater, opossum, Maryland marmot, and some others, have been found in other places than on the continent of America.

## TABLE

Of some Animals said to be peculiar to America, but which have been found in other Places than on that Continent.

NAME.	WHERE FOUND.	AUTHORITY.
Sloth, - -	Ceylon, -	Pennant's <i>Hist. Quad.</i> vol. ii. p. 496.
Ant-eater, -	Ceylon, -	Pennant's <i>Hist. Quad.</i> vol. ii. p. 511.
Maryland Marmot,	Bahama Islands,	Pennt. <i>Arct. Zoology</i> , vol. i. <i>Introd.</i> p. 172.
New York Bat, -	N. Zealand, -	Pennt. <i>A. Zool.</i> vol. i. <i>Int.</i> p. 174.
Raccoon, -	Isles of Maria, off Cape Corientes,	Pennt. <i>A. Zool.</i> vol. i. <i>Int.</i> p. 171.
Opossum, - -	N. Zealand, -	Cook's <i>Voyage in Re-</i> <i>solution and Adven-</i> <i>ture</i> , in 1772-3-4-5. vol. i. p. 113.



From the table we have just given, it appears, that several of the animals, once asserted to be peculiar to America, have been found in the *islands of the sea, and at immense distances from America*, as, for instance, New Zealand. Is it not strange how these animals got to these islands; for they are only found in America, and in these detached and insulated spots of earth, and *not on the continent of the old world*.

Must we therefore believe, that the animals just mentioned, originally migrated from America to the islands; or, that they were created in the islands and migrated to America. But if either of these ways be correct, why did not these same animals spread over Europe and Asia; for in either case it would be equally easy to go from the islands to Asia, as it would to America: and if they went from this continent to New Zealand, for instance, would it have been more difficult for them to go from thence to New Holland, and from thence to one place and another, throughout Asia: but we find this is not the case; therefore, *some animals by their own will, or instinct, have chosen to quit the old world for this, and others equally unrestrained chose to stay.\**

\* It is laughable to see Buffon, De Paw, and some *soi disant* philosophers, triumphing over us, because we have no lions, tigers, leopards, &c. as if they were a positive blessing to them, and that we were suffering by this curious partiality of nature, in favour of Asia and Africa. So quiet and peaceably inclined are my countrymen, that we would, without a pang, give up our rattle snakes and scorpions, to the kings and slaves of Europe; and content us with our liberty, and the agreeable reflection, that our happy country does not support a single animal that by its fierceness is dangerous or formidable to our industrious agriculturists.

The same facts which make this evident, also prove the correctness of the principle which we have so frequently mentioned; namely, that land once existed across the whole width of the Pacific ocean, &c.

For we find, that some animals can be traced from the old world, through the islands of the Pacific, and finally to America:

As the *black rat*. See Pennant's Arctic Zoology, vol. i. Introd. 173.

So also the *mouse*. Ibid.

We also see, that some animals are found in the old world, and in the islands of the Indian and Pacific oceans, which are not known to exist in America.

As *horses, oxen, sheep*, in Europe, Asia, and the island of Java. Pennant's Outlines of the Globe, vol. iv. 35, 36. *Chinese hog*, in Asia, New Guinea, the Hebrides, the Friendly Society Isles, and the Marquesas. Pennant's Hist. Quad. vol. i. 129.

And that some animals are common to the islands of the Indian and Pacific oceans, and America, which have not yet been found in the old world.

As the *sloth, ant-eater, opossum*, &c. as, (see our table, page 36.)



A question may be here asked, why we do not find, according to this theory, a greater number of animals in the South Sea islands, &c. which exist in either hemisphere, than the few instances we have been able to show? We answer, that it would be impossible to state what numbers of animals were destroyed by the submersion of land in this sea; nor can we guess at the number that may have been saved on the islands: and as the numerous inhabitants of these islands support themselves altogether by preying on the weaker part of creation, they may have destroyed whole species and genera, that may have once been numerous in those countries; in this way has the urus, wolf, bear, wild boar, and the beaver, been destroyed in Great Britain, where Mr. Pennant says they once existed. See *Arctic Zoology*, vol. i. *Introd.* p. 4.

But there are instances enough remaining for our purpose, in these islands, and which give every appearance of truth to our hypothesis; nor can the explanation here given to it be controverted.

We think we have now proved, that a way once existed whereby men and animals might pass to America; and also shown, that they could never have reached this continent any other way. We will now give as much of their history, &c. which may tend to prove they did not pass since that time, which might be during the space of 250 or 300 years after the confusion of language at Babel. Some may declare against so early a migration to America, &c. and say, that men would never wander to such immense dis-

tances; that there must have been a famine, &c. from their numbers before they would remove. These circumstances would be of great weight in after times, but not at the time we have supposed it to have taken place: for we find the building of the tower of Babel was stopped, and the race of men scattered abroad, by the miraculous *intervention of the Deity*;\* and the time we have allowed, 250 or 300 years, is surely enough for families, by easy and irregular marches, to have got to America, the islands, &c. and wherever we now find them. It is remarkable, what an extent of country a rude people will wander over in a short time. Thus the New Cyclopædia observes, that the nations of America are very much scattered; in their wars, handfuls of men dispute countries of vast extent; their hostile parties are often hundreds of leagues from one another; but hundreds of leagues are nothing to them. The very circumstance of finding them almost universally hunters, is a proof that they were from the first a wandering people; and it is most probable, that they reached America roaming at large, and supporting themselves by the chase, &c. We do not say that large bodies of men migrated here; there may have been but a few families, and they scattered up and down the continent, and following nothing but

\* There was no inconsiderable number of men dispersed from Babel. Whiston has calculated their number to be more than 240,000; and, according to archbishop Usher, mankind had increased to 777,210, in the time from the flood to that of the confusion of language. Whiston's calculation gives a very sufficient number, however, to people the world, in the manner we have laid down. See Rees's Cyclopædia, art. Dispersion.



the bent of their inclination. But to this we must make an exception: there is every reason to believe, that there was one or more small tribes in our continent at that time, inferior to none, left in the old world, in point of knowledge and information; this will be completely apparent, when we begin their general history and analysis of their institutions, &c. which we think will be sufficient to prove they came at the time mentioned, and not since.

*People of South America, &c.*

THE very short history we give of the people of America, is inserted principally to show what accounts they give of themselves: at the same time it must be acknowledged, that these ancient stories, going down accurately to a certain timè, viz. the confusion of language, and then relating nothing more that coincides with any ancient history of the old world, is a collateral argument of some force, that these nations must have been separated at the early period we have spoken of, from the old world.

The historical traditions of the northern Indians, are so obscure, and our opportunities of getting information of them by credible writers so slight, that we forbear to say any thing on them. Of the southern, however, we have a considerable knowledge: and to these Indians must we principally have recourse, for the proofs of our assertions.

The works of the Abbé Clavigero are the principal authorities we shall use, and generally in his own language and arrangement. He has given many traditions of the people of America relative to the deluge, and some events soon after. For the satisfaction of those who may not be able to see Clavigero's works, some of the most striking accounts are given.

The Indians of Cuba told the Spaniards that God created the heavens, earth, &c.; and that an old man foreseeing a deluge, with which God intended punish-



ing man, built a large canoe, and embarked in it with his family and many animals; that when the inundation ceased he sent out a raven, which, because it found carrion to feed on, never returned. That he then sent out a pigeon, which soon returned, bearing a branch of *hoba* in its mouth. When the old man saw the earth was dry, he disembarked, and having made some wine of the wood grape, he became intoxicated and fell asleep. Whilst in that situation, one of his sons ridiculed him; the other one, however, piously covered him. The old man upon awakening, blessed one and cursed the other. From the latter they derived their origin.

The Chiapanese say, that a certain *Votan*, nephew of the one who attempted erecting a building which should reach heaven, and which was the place where man received his different languages, went by express command of the Deity, to people South America.

The traditions of other Indian nations differ considerably from these; and from this time until their discovery, there is no point of history common to them and the old world.

A concise account of the principal people inhabiting the part of South America which Clavigero treats of, may aid the better understanding of the analysis we propose shortly to make. The first people he notices are the Toltecas, who were the most ancient of all the natives of South America. It is pretty nearly ascertained, that they arrived in Anahuac, the country around Mexico, &c. about 648 A. D. They had been

banished from their own country, Nuehuetafallan: a country which Clavigero supposes to be Tallan, situated north-west from Mexico. The editor to Clavigero's works has, with considerable reason, supposed this country to be the western states of the Union. However, the Toltecas wandered about one hundred years before they came to Anahuac. After some inconsiderable removes they built the city of Tollan, or Tala; after the name of their native country. This was the most ancient city of Anahuac, and was the capital of their kingdom; which lasted three hundred and thirty-four years; during which time, but eight kings reigned, which would be a little strange, did we not know they had a singular law by which their kings should reign neither more nor less than a Toltecan age, or fifty-two years: if he survived this period he was obliged to abdicate the throne, and if he died during the allotted time, the nobles governed in his name for the remaining years. They always had lived in societies, under the dominion of kings, and regular laws, and paid much more attention to the arts than to the cultivation of arms. They understood the art of casting gold and silver, and acquired the greatest reputation for cutting gems. They were either the inventors or reformers of that arrangement of time which was afterwards adopted by the more civilized nations of Anahuac; and which implies wonderful correct astronomy and numerous observations. They built the highest pyramids of Cholula, in honour of Quetzalcoat; and, as is probable, those famous ones of Teotihuacan, in honour of



the sun and moon. During the four centuries that their monarchy lasted, they multiplied greatly, built large cities, &c.; but a dreadful famine and pestilence attacking them, and which nearly destroyed them, put an end to their government. The wretched remains of the Toltecas went to different places, and settled among the nations around; to whom they imparted the different kinds of knowledge they possessed.

After the destruction of the Toltecas, their country lay desolate about one hundred years; when the Checehmecas arrived: they also came from the north: their motives for leaving their former country, Clavigero says is uncertain. These Checehmecas were much more simple than the Toltecas, and much inferior.

Eight years after the Checehmecas were established, six persons, with a respectable number of followers, arrived. They also came from the northern parts; and a few years after, three princes arrived with a great army of the Acolhuan nation, who formerly lived near the same place that the last mentioned emigrants came from, and also settled in Anahuac. These were the most cultivated and civilized of all the nations since the arrival of the Toltecas. With respect to other nations, settled in Anahuac, every thing is so obscure, that Clavigero says, after long study he was obliged to put them aside, and despair of ever seeing the obscurity hanging over them cleared away. However, he mentions that the Olmecas, Xicallancas, Chiapanese, &c. are by some writers made as ancient as the Toltecas.

The Mexicans seem to have been the last that ar-

rived in Anahuac. They had the same cause for migrating that the others had, but what that cause was is unknown. It appears from Clavigero that they were deliberating about changing their country, when a little bird singing, used a note which resembles a Mexican word, which interpreted, means *let us go*. This decided the conference, and the Mexicans, with six other tribes or nations, set off together in a very circuitous route, until they arrived in Anahuac. On the way they stopped several years at different places, and built forts, &c. at one place where they stopped. The six tribes left the Mexicans behind: (these were the six that arrived first among the Checehmecas.) They after some time got to Checehmeca, where they were suffered to settle among other nations, who had migrated thither.

The remaining history of these nations, cannot be of any use in elucidating our subject. We shall therefore pass them over; and, after a short digression, proceed to make some remarks upon their religion, arts, manners, customs, &c.



**AN ANALYSIS**  
**OF**  
**INDIAN INSTITUTIONS, RELIGION,**  
**POLITY, &c.**

**CHIEFLY THOSE OF**  
**MEXICO AND SOUTH AMERICA.**



The ruder the monuments, the more ancient are the people. BRYANT.





## ANALYSIS, &c.

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BEFORE entering on our analysis of American usages, &c. it may be necessary to make a short enquiry as to the state and advancement of knowledge, institutions, and arts, made by man, previous to the dispersion from Babel. The explanations we shall give, as to the religion, customs, &c. of America, will be more clearly understood by such an investigation.

When we recollect, that it was 500 years from the deluge to the building of Babel, &c. and that there were many thousand persons then in existence, we must believe they had made some advancement in the arts and even in the sciences. When we read, that the descendants of Cain, before the deluge, had discovered the art of working metals, that they invented instruments of music, and that they built and lived in *cities*; which fact alone must establish the opinion of a great degree of knowledge; for what a number of arts, &c. must necessarily exist *to build and support* a city. Considering these circumstances, we cannot sup-

pose, that arts like these, so useful and so necessary to mankind, would be forgotten and disregarded in after times: and as Noah's three children were grown up, and married, before entering the ark, they must have had frequent opportunities of seeing and judging of the inventions, &c. of the antedelvians, and of course must have retained many of them. Sacred history mentions nothing useless or superfluous; its object was religion, and therefore it barely glances at other subjects. We are therefore necessitated to place much of our dependence on oral traditions, and the most plausible conjectures, when making researches, either on historical or other subjects, at this very remote period.

Several very learned men have supposed the antedelvians to have had a system of astronomy, a trade, commerce, &c. and to have made much more advancement in arts and sciences, than is generally attributed to them. See *Ancient Hist. Hind.* Now there is certainly nothing absurd in supposing this; and in fact we cannot satisfactorily account for the great progress made by the Chaldeans, Egyptians, Hindoos, &c. so shortly after the deluge, without believing they had many remnants of antedelvian knowledge. An observation in *Maurice's Hist. Hind.* will throw some light upon this subject: "When Alexander took Babylon (about 326 B. C.), Calistines, on enquiry of the priests of Belus, found that they had a series of astronomic observations, extending back for a period of 1900 years, written or engraved on tiles.



This account is a probable one, according to Long, the astronomer; and it carries us up very near to the period of the general dispersion of mankind."

The first important event we find detailed after the flood, is the building of the tower of Babel; a circumstance which also proves the progress made in arts at this time. This building is, by most writers, and those of the highest authority, affirmed to have been a temple of idolatrous worship: and that here, it most probably was, the adoration of the sun, moon, and heavenly bodies, began; the deifying of men, which no doubt owed as much of its origin to crafty and ambitious chieftains and priests, as it did to the depravity of human nature. "Belus, whom all agree was a son of Ham, if not Nimrod himself, is said to have promoted the study of astronomy, in order to encourage a faith in astrological predictions, which he knew how to apply to political purposes." See Rees's Cyclop. art. Belus.

About the time of the building of Babel, we think there was a complete and regular form of idolatrous worship established in the world; the great and striking principles of which were the foundation afterwards of the religious systems of Chaldea, Persia, Egypt, Hindostan,\* and, in fact, of all the world. This can hardly be denied, when we see, that over this earth,

\* "When we examine the Edda, we are astonished to see, that this collection of northern fables presents, under other names, a crowd of mythological adventures, acknowledged in India," (East.). *Histoire des Hommes*, vol. i. p. 13.

among nations separated widely from one another, and having little or no intercourse; proud of their own systems, and regarding others as ignorant and inferior, and yet finding their ground works the same, we must believe these different systems to have all had the same common origin. When we find a people with some of the ideas, customs, and religious ceremonies of Egypt, with some mysteries thought peculiar to India, and some of the superstitions of Persia, &c. blended, together with others common to all, and some entirely novel to them, we can hardly carry credulity so far as to suppose all these different nations aided in forming those, whom they are utterly ignorant of, and when nature herself has placed, in some points, an insurmountable barrier between.

This resemblance of nation to nation, has seemed inexplicable. Authors, to explain it, have formed theories, giving all these inventions, knowledge, &c. to one people, and deriving the information of other nations from them.\* Hence lord Bacon's idea, that the Persians, Egyptians, Phœnicians, &c. had received their knowledge from some nation ancient to them. And we have seen numberless attempts, that have been made to prove all learning, &c. emanated from

\* In proof that a great and striking similarity does exist amongst many nations, reference is given to Bryant's Analysis of Ancient Mythology, Asiatic Researches, Valancy's History of Ireland, Maurice's Indian Antiquities, La Mythologie Comparee, avec L'Histoire, and others.



Chaldea, or Phœnicia, or Egypt, or any country, which learning or prejudice chose to support.\*

The celebrated Bailli supposed that a race of Tartars in Asia, were the inventors of almost every thing learned or useful, and that through them it was imparted to the rest of the world.

There is a work in French, entitled *Histoire des Hommes*, which gives the honour of all these discoveries or inventions to a race called Atlantians, of which we scarce know more than their name.

It has been supposed that Hindostan furnished the rest of the world with this knowledge, learning, &c. from the great reputation in which the Bramins of India were held by the sages of Greece or Rome; and this opinion is indirectly supported in that very valuable work, the *Asiatic Researches*.

The very learned Bryant has given the world a large and erudite work on this subject, in which he ascribes to the family of Cush the invention of ancient religion, arts, and general science.

In all these opinions, however, there is so much improbability that we cannot give our assent to any one. The idea of one family or nation travelling over the

\* The attempts that have been made by philosophers to account for the similarity of knowledge existing between different parts of the world, and their attempts to trace the nation diffusing this information, have been so numerous, so hypothetical, and unsatisfactory, that no clearer proof can be given of the futility of such attempts, than their great number, many as ridiculous as the burlesque account of the monkies in Swift's and Pope's *Miscellanies*.

widely extended countries of this earth, and teaching and instructing mankind in every thing respecting religion, arts, &c. is not only improbable, but impossible. Had this ever been the case, we should have positive and certain information of it; we should also find a resemblance not in the act, idea, and performance, only, but in the name, and especially in technicals. But we find mankind universally referring the inventors of arts, science, and knowledge, to those ages shortly after the deluge, remounting to the greatest antiquity, proving the impossibility of any one people either acquiring or being able to instruct mankind in so short a time.

Taking the same liberty with the subject that other writers have done, and on which the learned may decide, we suppose, that a regular system of idolatry, and a considerable degree of knowledge in science, and more especially in arts, were established, known, and common to mankind, previous to their dispersion from Babel: and the further we proceed in our intended analysis, the more reason will be seen for maintaining this opinion.

We do not pretend to say, that no people ever borrowed religious rites, customs, &c. from other nations; far from it; it is only said, that they did not borrow the fundamental and leading principles of their manners, habits, and particularly those things connected with their religious institutions, from one another.

Pursuing our subject: when the Almighty confounded the language of mankind at Babel, and



obliged them to scatter over the earth, the same ideas of religion, the same arts, knowledge, manners, &c. were common to all; and these were carried to the different parts of the world, which Providence had assigned to particular tribes or families.

It is singular, that sir William Jones did not use this theory in accounting for this similarity in religion, learning, &c. observable in so many diffused nations of the earth. He was embarrassed how to explain the fact, and yet has this remarkable sentence in his essay: "That the Hindoos, Old Persians, Ethiopians, Egyptians, Phœnicians, Greeks, Tuscans, Scythians or Goths, Celts, Chinese, Japanese, and *Peruvians*, had an immemorial connection with one another; and as there appears no reason for believing that they were a colony from any one of those nations, or any one of those nations from them, we may fairly conclude that they all proceeded from the same common central country." See Asiatic Researches, vol. i. 430.

This common central country he thinks was in Hindostan, from whence he was willing to believe knowledge and learning was diffused throughout the globe. His great mind saw that this similarity between nations was only to be accounted for in giving one common country to them all. Yet wonderful to notice, he does not at once fix this country to have been the Plain of Shinaar, the only place that mankind could ever have lived together in, and which we have the authority of the Pentateuch to say was the literal fact. But most astonishing, he thinks it to have been

a country which he could only suppose it possible might have been common to so many nations, and to which theory alone could give any foundation.

It may be asked, why then do nations differ so much in their religious systems, if having one common origin with those of other people? It is answered, that as idolatrous worship is taken almost wholly from objects before our eyes, when we remove to other situations, where we have not those appearances, and objects, that gave rise to particular customs, we endeavour to suit them to the present face of things, or some would drop them entirely, others would retain them, though they forgot to what superstition they arose from. The observance of particular phenomena, in some countries, would give rise to some additions in their worship. Some countries would have a greater proportion of virtuous persons; and such is the character of the children of Shem, who, though mixed among those of Ham or Japhet, would preserve for a longer time, and with greater truth and exactness, their former pure and simple religion, as well as the memory of certain great and astonishing events. But on a minute enquiry, we do not find a great or material difference in point of religion, &c. and the more we search into the subject, the truth of what we have advanced, as to their being of one common origin, will be the more apparent.



*Religion of Mexico.*

IT is observable in the history of mankind, as well the refined as the more rude and unpolished, that whilst their government, science, and arts, are changing or improving, that we still find them bigotedly adhering to the religious superstitions taught them through their ancestors. In all researches like the present, the religion of a nation is of the greatest moment, and more important conclusions may be drawn from that source than from any other; on this account, we shall consider it in the first place.

The Mexicans had some ideas of a supreme God, to whom they gave fear and adoration; they did not represent him by any visible form; calling him *Teotl*, or God, to whom they applied expressions highly characteristic of his nature.

They also believed in an evil spirit, whom they called *Tlacatecolotl*, or rational owl.

They had three places for the souls of departed mortals: those who died in battle, or in captivity with enemies, and women in labour, went to the house of the sun, where they led a life of unbounded delight and pleasure. They supposed that after four years had passed in this happy state, the souls then went to animate clouds, and birds of beautiful feather. The Tlascalans believed the souls of persons of rank tenanted the bodies of nobler animals, than those of the ple-

beians, who were supposed to pass into weasels, beetles, and such insignificant animals.

Those who were drowned, struck by lightning, died of dropsy, tumors, &c. went along with the souls of children, at least those sacrificed to Tlaloc, god of water, to a cool and delightful place, called Tlalocan, where that god resided, and where they were to enjoy the most delicious repasts, with every other kind of pleasure.

The third place, allotted for the souls of those who suffered any other kind of death, was called Mietlan, or hell; which they supposed was a place of utter darkness in the north, or, as others say, in the centre of the earth.

The most striking part of this belief is the metempsychosis; which doctrine, we have reason to think, is of very great antiquity; for Maurice says, from the Ayeen Akbery, that it can be found in the earliest writings of the Hindoos, which are as old as the Pentateuch of Moses.

Transmigration of souls was also taught by the Druids of Great Britain.

And it appears the natives of Otaheite believe in it also. See *Nature and Art*, vol. ix. p. 57.

The Mexicans had thirteen principal deities, to whom they consecrated that number. These gods



were, first, *Tezcatlipoca*. He was the greatest divinity adored in these countries, after the invisible God, *Teotl*. His name means *shining mirror*, from one that was affixed to his image. He was the god of providence, the soul of the world, creator of heaven and earth, and master of all things. They represented him always young, to denote that no length of time ever diminished his power. They believed he rewarded or punished men, according to their merits. They placed stone seats at the corners of streets, for him to rest upon, on which no one was allowed to sit. Some said he descended from heaven, by a rope made of spider's web. His image was made of *teotl*, or divine stone, which is black, and shining like marble; it was richly dressed, adorned with gold ear-rings, and from the under lip hung a crystal tube, within which was a green feather, or a turquoise stone: his hair was tied with a gold string, from the end of which hung the figure of an *ear*, made of the same metal, with the appearance of smoke painted on it, by which they intended to represent the prayers of the distressed: the whole breast was covered with gold; upon both arms were bracelets of gold; an emerald in the navel; and in his left hand a golden fan, set round with beautiful feathers, and polished like a mirror, in which they imagined he saw every thing that happened in the world. At other times, to denote his justice, they represented him sitting on a bench, covered with a red cloth, upon which were drawn the figures of skulls and other bones; upon his left arm a shield with four

arrows, and his right lifted in the attitude of throwing a spear; his body dyed black, and his head crowned with feathers of the quail.

We might here make some comparisons between this deity and some others in different parts of the world; but it would engross more time than such a comparison would deserve; we shall therefore only remark, that black is one of the favourite colours of idols in many parts of the earth. The Hindoo Jugernaut is made of a rude unfigured black stone, among many other instances which might be mentioned.

*Ometeuctli*, and *Omecihuatl*; the former was a god, and the latter a goddess, whom they pretended dwelt in a magnificent city, in the heavens, abounding with delights, and there watched over the world, and gave to mortals their wishes, the first to men and the other to women. They had a tradition, that this goddess, having had many children in heaven, at one time brought forth a knife of flint; upon which, her children in a rage threw it to the earth; from which, when it fell, sprang 1600 heroes! who, knowing their high origin, and having no servants, (for all mankind had perished by a general calamity) agreed to send an embassy to their mother, to entreat her to grant them power to create men to serve them. She told them to



go to Mictlanteuctli, god of hell, and ask of him one of the bones of men who had perished, and then to sprinkle it with their own blood; and from it they would have a man and a woman, who would multiply. Xolotl, one of the heroes, went to hell, and got the bone; but from fear that Mictlanteuctli would repent giving it, which he actually did, made such precipitate haste, that he fell, and broke the bone into two unequal parts, which accounts for the difference in stature among men. However, he gathered the pieces up, and returned with them to his brothers, who put them in a vessel, and sprinkled them with their blood, drawn from different parts of the body. On the fourth day, they beheld a boy; and continuing to sprinkle with blood for three days more, a girl was made; they were then both consigned to the care of Xolotl, to be brought up, who fed them with the milk of thistle: from this ceremony, they say, came the practice of drawing blood from the different parts of the body.

There is some reason to believe this story had a similar origin with the one related of Deucalion. To show the similarity, a sketch of the Greek fable is given. Deucalion and his wife were saved from an universal deluge, &c. After the waters had subsided, the oracle was consulted, to know how the earth should again be peopled. The answer was, that they should throw the bones of

their ancient parents over their heads. This kind of sacrilege afflicted Pyrrha considerably, for she took it in the literal sense. But her husband, by a quibble, said it must mean their ancient parent, the earth; and that they were to understand stone, by the word bones. They therefore tried this experiment; and as the stones fell to the ground, men and women were produced.

The conformity between the two traditions is striking: for in both there had been an universal destruction of mankind; and the present race of men were produced from rock. The Mexicans, indeed, go somewhat further, and produce men from the bones of those who had perished in the general calamity. But if we recollect, that the answer given by the oracle was so ambiguous, that it might mean either stone or bone, and that Pyrrha took it in this latter sense, we find this apparent difference vanishes.

Deucalion is undoubtedly a personification of Noah. See Lucian's *Dea. Syria*, where he says, "The Greeks indeed call him Deucalion; but the Chaldeans, Noe; in whose days happened the great irruption of waters."



It is a very curious circumstance, that we find so many allusions to stone, related of this event. Mr. Bryant says, Niobe is often mentioned as a person concerned with the deluge, or at least is often introduced with persons who had an immediate reference to it.

The Quarterly Review, vol. ii. for 1809, p. 36, mentions a tradition of the Society Islands, which attributes the origin of man to a *rock*.

*Cihuacohuatl*, *woman serpent*, called also *Ruilagtli*; this woman they believe to have been the first that had children, and she always had *twins*. Whether this has any allusion to Eve, I leave others to determine.

*Tonatrictli*, and *Meytli*, were names of the sun and moon; both deified by the Mexicans and other nations of Anahuac. They said that after the regeneration and multiplication of the human race, by the 1600 heroes, there was no sun; for the one that formerly existed was destroyed by the calamity we have just noticed, in which mankind perished. The heroes therefore assembled in Teotihuacan, around a great fire, and said to the men, that the first of them who would throw himself into the flames would have the glory to be transformed into a sun. One of the men, more intrepid than the rest, called Nanahuatzin, threw himself into the flames, and descended to hell. During

this time, the heroes were betting, as to what moment, and in what part of the heavens, the sun would first appear: these bets, as soon as lost, were sacrificed; and consisted of quails, locusts, &c.

At length the sun rose in that quarter which, from that time, has been called the *Levant*. But he had scarcely risen above the horizon, before he stopped; which the heroes perceiving, sent to him to desire he would continue his course. The sun replied, he would not until he should see them all put to death. The heroes were no less enraged than terrified by that answer; upon which, one of them, *Citli*, taking his bow and three arrows, shot one at the sun; but the sun saved himself by stooping. *Citli* then aimed two other arrows in vain. The sun, enraged, turned back the last arrow, and fixed it in *Citli's* forehead, when he instantly expired. The rest, intimidated by the fate of their brother, and unable to cope with the sun, resolved to die by the hands of *Xolotl*; who, after killing his brothers, put an end to his own life. The heroes, before they died, left their clothes to their servants: and since the conquest by the Spaniards, certain ancient garments have been found, which were preserved by the Mexicans, with extraordinary veneration, under a belief that they had them from those ancient heroes.

They told a similar fable of the origin of the moon. Another person, at the same assemblage, following the example of *Nanahuatzin*, threw himself into the fire; but the flames being somewhat less fierce, he



turned out less bright, and was transformed into the moon.

To these two deities they consecrated those two famous temples, erected in the plain of Teotihuacan.

*Quetzalcoatl*, (*feathered serpent*,) was, among the Mexicans, and all other nations of Anahuac, the god of air. He was said once to have been high priest of *Tula*. They figured him tall, big, of a fair complexion, open forehead, large eyes, long black hair, and a thick beard. From a love of decency, he wore always a long robe. He was so rich, that he had palaces of gold, silver, and precious stones. He was thought to possess the greatest industry, and to have invented the art of melting metals and cutting gems. He was supposed to have had the most profound wisdom; which he displayed in the laws he left to mankind, and above all, the most rigid and exemplary manners. Whenever he intended promulgating a law to his kingdom, he ordered a crier to the top of the mountain *Tzatzitepee*, (hill of shouting,) near the city of *Tula*, whose voice was heard for three hundred miles. At this time the corn grew so strong, that a single ear was a load for a man; gourds were as long as a man's body; it was unnecessary to die cotton, for it grew naturally of all colours; and all other fruits were in the same abundance, and of the same extraordinary size; then, too, there was an incredible number of beautiful and sweet singing birds. In a word, the Mexicans imagined as much happiness under the priesthood of *Quetzalcoatl*,

as the Greeks did under the reign of Saturn, whom this Mexican god also resembled by the exile he suffered. Amidst all this prosperity, Tezcatlipoca, their supreme but *visible* god, (we know not for what reason,) wishing to drive him from that country, appeared to him in the form of an old man, and told him it was the will of the gods that he should be taken to the kingdom of Tlapalla; at the same time he offered him a beverage, which he readily accepted, in hopes of obtaining that immortality after which he aspired: he no sooner drank it, than he felt himself so strongly inclined to go to Tlapalla, that he set out immediately, accompanied by many of his subjects, who, on the way, entertained him with music, &c. Near the city of Quauhtitlan, he felled a tree, with stones, which remained fixed in the trunk; and near Tlalnepantla, he laid his hand upon a stone, and left an impression, which the Mexicans showed the Spaniards. Upon his arrival at Cholula, the citizens detained him, and made him take the government of their city. He showed much aversion to cruelty, and could not bear the mention of war. To him, the Cholulans say, they owe their knowledge of melting metals, the laws by which they were afterwards governed, the rites and ceremonies of their religion, and as some say, the arrangement of their seasons and calendar. After being twenty years in Cholula, he resolved to pursue his journey to his imaginary kingdom of Tlapalla; carrying along with him four noble and virtuous youths: after travelling to the maritime province of Coatzacoalco, he



dismissed them, and desired they would return to Cholula, and tell them he would return to comfort and direct them. The Cholulans, out of respect to Quetzalcoatl, put the reins of government into the hands of these young men.

Some said, this venerable person suddenly disappeared; others, that he died upon the coast. However this may be, he was consecrated as a god, and worshipped in many places. The Cholulans preserved, with the highest veneration, some small green stones, well cut, which they said belonged to him. His festivals were great and extraordinary, especially in the divine years, and were preceded by a fast of eighty days. They said he cleared the way for the god of waters; because in these countries rain is generally preceded by wind, &c.

By Quetzalcoatl, is undoubtedly meant Noah; though the tradition is considerably confused. Clavigero has, from some traits in his history, ventured to make a slight comparison between him and Saturn, who is universally understood to be the same as Noah. But the principal reason we have for this assertion is, that we find in his temple and worship a tolerably clear representation of the *ark* and its rites. Clavigero has put this under the head of amusements, and calls it the Mexican theatre. We shall, however,

introduce it in this place. There was in the area of the temple of this god, a small theatre, thirty feet square, curiously whitened, which they adorned with boughs, and fitted up with the greatest neatness, surrounding it with arches made of flowers or feathers, from which were suspended *many birds, rabbits, &c.* When, after dining, the whole people having assembled, the actors appeared, and exhibited burlesque characters, feigning themselves deaf, sick with colds, lame, blind, crippled, &c. addressing the idol for a return to health. These buffoons raised the laugh of the people, by relating their misfortunes, and ludicrous encounters with one another: others appeared under the names of different little animals; some were *disguised like beetles, toads, lizards, &c.* little boys also appeared in the *disguise of butterflies and birds.* Similar arkite rites\* were very common over the ancient world; but none of them have a more pointed reference than this one of the Mexicans.

\* Mr. Bryant, in the second volume of his works, treats on the arkite rites at length: a perusal of that part of his writings, will show the principle of the Mexican superstition.



The feast of Bacchus was an arkite rite, or institution; and was celebrated much in the same manner as that of the Mexicans: for men and women, disguised like Silenus, Pan, the Satyrs, &c. acted various buffooneries before the people. From this feast of Bacchus, the Grecian drama arose; and of course, the modern theatre.

But to return to Quetzalcoatl. His mysterious disappearance agrees very well with the account given by Berosus of Xisthurus, who also unaccountably disappeared. Xisthurus is so plainly the same as Noah, that no doubt can remain as to their identity. Mr. Maurice remarks, that this disappearance of Xisthurus, is not irreconcilable with the Mosaic history; which relates nothing of Noah after the flood, further than mentioning the years of his life. Some learned men suppose, that he retired and separated from his posterity; which may have thus given rise to the history of his having disappeared.

*Tlaloc*, or *Tlalocateuethi*, master of Paradise, was the god of water. The Mexicans and others, called him, fertiliser of the earth, and protector of their temporal goods. They believed he resided upon the highest mountains, where the clouds are generally formed.

His image was painted blue and green, to express the different colours observed in water; and he held in his hand a rod of gold, of an undulated and pointed form, to denote lightning.

In the ancient Zodiac of Egypt, (see Hist. Hind. vol. i.) Typhon is represented with similar rods to those of Tlaloc, and which are plainly emblematical of lightning. Typhon was, as is well known, the deity of water, and a personification of the sea and deluge.

*Xiuhteuctli*, master of the year and grass, was, among the nations of Anahuac, also the god of fire. To this deity they made an offering of the first morsel of their food, and the first draught of drink, by throwing them both into the fire.

This deity coincides remarkably with the Vesta of the Romans, who was goddess of the earth, or its productions, and also of fire. The difference of sex is of no weight against our observation: Mr. Bryant says, we are not to regard sex, in any comparison of ancient deities, &c.

*Centeotl*, goddess of the earth and corn; called also, *Tonacajohua*, (she that supports us.) Her temple was on a lofty mountain. At her temple, among the Toto-



nacas, was one of the most renowned oracles of the country.

We have nothing to say here, but that the most ancient oracles we have accounts of, were in caves, and belonging to the earth.

*Mictlanteuctli*, the god of hell, and his female companion, were much honoured by the Mexicans. These deities were imagined to dwell in a place of great darkness, in the bowels of the earth. Sacrifice and offerings were made to them in the night; and their chief priest was always dyed black, in order to perform the functions of his priesthood.

*Huitzilopoctli*, or *Mexitli*, was the god of war, the deity most honoured by the Mexicans, and was their chief protector. His origin is thus described: There lived in Cotepec, a place near the ancient city of Tula, a woman called Coatlicue, who was extremely devoted to the service of the gods. One day, according to her custom, as she was walking in the temple, she beheld, descending in the air, a ball made of various feathers. She seized it, and kept it in her bosom, intending afterwards to decorate the altar with the feathers; but on searching for it, after her walk, she could not find it, which very much surprised her; and her wonder was much increased when she perceived from that moment she was pregnant. Her pregnancy was discovered by her children; who, though they could not suspect their mother's virtue, yet fearing the disgrace she would suffer from the world, determined to put her to death. She was in very great af-

fliction at the thoughts of dying by the hands of her own children; when she heard an unexpected voice issue from her womb, saying, "be not afraid, mother, I shall save you with the greatest honour to yourself and glory to me." Her hard-hearted sons, guided and encouraged by their sister, who had been most keenly bent upon the deed, were now upon the point of executing their purpose, when Huitzilopochtli was born, with a shield in his left hand, a spear in his right, and a crest of green feathers on his head, the left leg adorned with feathers, and his face, arms, and thighs, streaked with blue lines. As soon as he came into the world, he displayed a twisted pine, and commanded one of his soldiers to kill his sister, as the one most guilty. (It does not appear how these soldiers were produced.) He himself attacked the others, with so much fury, that in spite of their efforts, arms, or intreaties, he killed them all, plundered their houses, and presented the spoils to his mother. Men were so terrified that they called him Tetzahuitl, *terror*, and Tetzauhteotl, *terrible god*. This was the god who, becoming the protector of the Mexicans, conducted them through their pilgrimage, and at length settled them on the place where Mexico was afterwards built. His statue was of a gigantic size, in the posture of a man sitting on a bench, of a blue colour, from the corners of which issued four large snakes: his forehead was blue, and his face covered with a golden mask, as was also the back of his head by another: upon his head was placed a crest, shaped like the beak of a bird: around



his neck a collar, consisting of ten figures of the human heart: in his right hand was a large blue twisted club; in his left a shield, on which five balls of feathers were arranged in the form of a cross; from the upper part of the shield rose a golden flag, with four arrows, which the Mexicans pretended came from Heaven: his body was girt with a large golden snake, and adorned with many small figures of various animals, made of gold and precious stones; each of these figures, Clavigero says, had a particular meaning, which he does not relate. To this deity was offered in sacrifice more human victims than to any other god.

There is not a small resemblance between Huitzilopochtli and some parts of the history of the Hindoo Creeshna. Those who may wish to read Creeshna's life at length, will find it in Ancient Hist. Hind. vol. ii. 327.

The accounts given by Clavigero of the remaining great gods, are too brief and insignificant to merit notice. Besides these, they also had 260 deities, to whom as many days were dedicated.

The Mexicans also had their *Penates*, or household gods, which were called *Tepitoton*. Of these small images, the king and great lords had always six in their houses; the nobles had four; and the lower class of people two. These gods were to be seen every where in the streets.

The comparison which might be made here, must be obvious to every one acquainted with Roman mythology, &c.

The most extraordinary idol of the Mexicans, was a representation of Huitzilopoctli, made by pasting certain seeds together with human blood.

This custom of making images of seeds, is not peculiar to the Mexicans; though it appears they were the first who made their gods in this manner. The substance of the following extract is from Rollin's Ancient History: Empedocles, of Agrigentum, having conquered at some of the public games, was obliged to feast the people with an ox; but being a Pythagorean, he could not kill an animal; he therefore had the image of an ox made of a paste, composed of myrrh, incense, and the different varieties of spices; which was broken up, and the pieces given to those present.

We must here introduce an observation on the Mexican gods, who were, for the most part, painted with red and blue streaks.

Mr. Maurice, in Hist. Hind. says, that blue vestments and decorations are usually met with

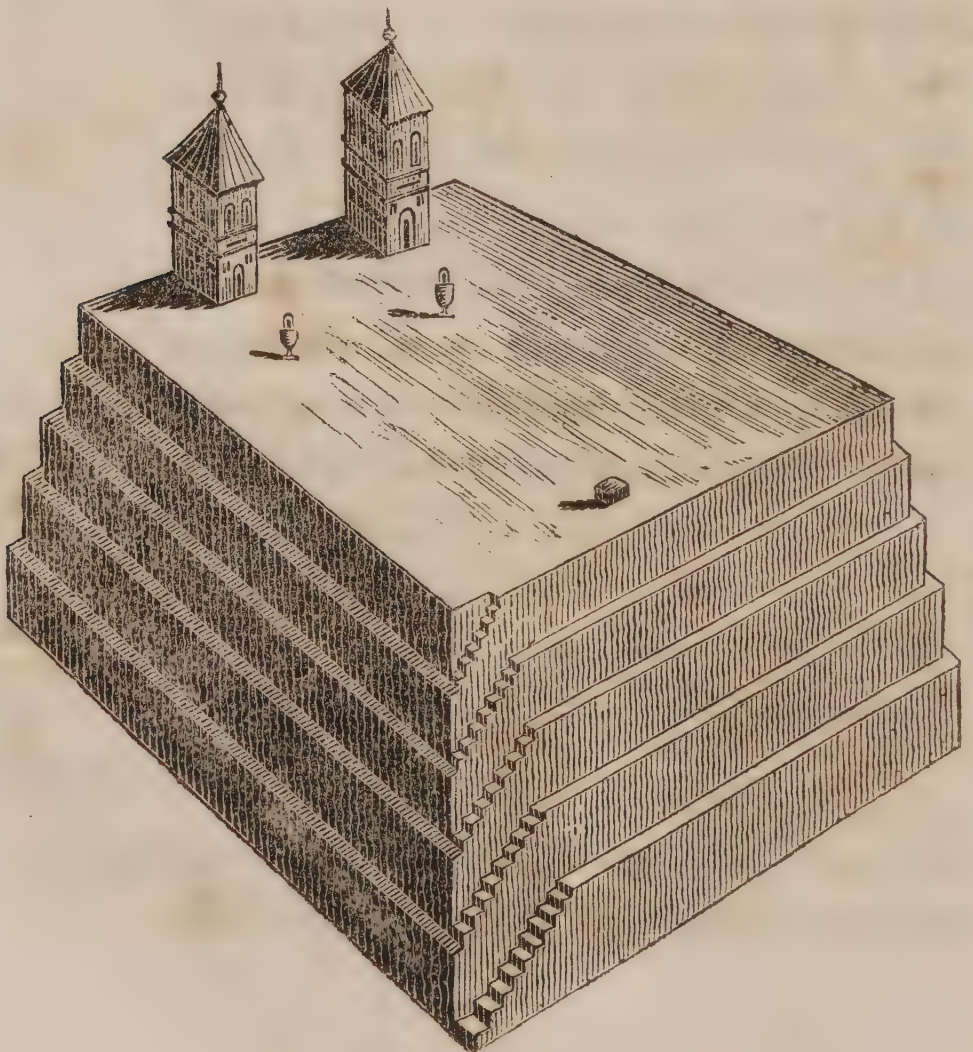


on the statues of Hindoo and Egyptian deities. Thus, Narayen and Sani are of a blue colour; and Isis wore a blue veil. Vermilion was also a common colour with the deities of these two nations.

Pliny says the Romans painted Jupiter's face red; and Vulcan was sometimes represented with a blue hat.

*Mexican Temples.*

As the Mexicans were especially a religious people, they had an immense number of temples, priests, &c. They laboured in an extraordinary manner in the erection and support of the temples. The principal one, and which was dignified with the appellation of the great temple, was dedicated to Huitzilopochtli. This building seemed as if composed of five pieces, or bodies, one above another, the largest below, and gradually diminishing in each successive piece to the top; the steps were peculiarly constructed, which can be better understood by means of the following plate, than by any language of ours.





The upper body or story was paved with smooth flat stones; and at the eastern extremity of this surface, stood two towers, of the height of fifty-six feet: each of these towers was divided into three bodies; the lowest of which was of stone and lime, the two upper ones were of wood well wrought and painted. The stone part of each of these towers was properly the sanctuaries. One of these sanctuaries was dedicated to the gods of war, and the other to Tezcatlipoca: before each of them was a stone stove, in the shape of the pyx used by the Roman Catholic church, in which were kept a constant fire. A convex stone was at the west end of the surface, upon which human sacrifices were made. This great temple, with forty chapels, colleges, fountains, gardens, &c. was enclosed by a stone wall, very thick, and eight feet high; which was ornamented with many stone figures of serpents, whence its name, wall of serpents.

The principle, strikingly evident in the plan of this Mexican temple, is the same with that of the oldest building recorded in history;\* and is a remarkable proof of the great antiquity of the American nations. The extract we shall here give, is so pointed as a parallel with the Mexican temple, that it will require no further comment.

\* This fact has been noticed in a plate inserted in Maurice's Indian Antiquities.

“Bochart says, the tower of Babel was at its base a square of a furlong or half a mile in circumference; and consisted of eight towers, as they appeared to be, built one above the other, &c. The ascent to its top was by stairs on the outside; formed by a sloping line, from the bottom to the top, eight times round it, so as to exhibit the appearance of eight towers; the uppermost of which was the most sacred, and most appropriate to the uses of devotion. In this temple of Belus there seemed to be two distinct deities worshipped: one was the supreme God of heaven, while Belus was at least the delegated god on earth.” See Rees’s New Cyclopædia.

The Mexicans built their temples in another form; which is so similar to some used in Hindostan, that Mr. Maurice, in his Hindoo Antiquities, has given a plate and comparison of the two.

When the Spaniards arrived in South America, they found stones cut into the figure of the *cross*; which were much revered by the Mexicans. This has long seemed inexplicable: for it induced a belief, that some Christian people had visited these shores, previous to the discovery by the Spaniards. Later research has however elucidated the difficulty: for



The *cross* is a symbol of matter, and was venerated among the Egyptians from the *greatest antiquity*; and in Hindostan, where the singular fact occurs, of building temples sometimes in that form, as for instance, those ancient ones of Benares and Mattra. See Anc. Hist. Hind. vol. i. 249.

General Valancey says, the symbol of knowledge among the ancient Irish, was the *cross*.

The sacrifices of the Mexicans were extremely cruel and bloody; so much so, that Clavigero, in enumerating their festivals, remarks, that one of their most extraordinary festivals was one where there was not a single human victim required. These horrid sacrifices have many parallels in ancient history, especially among the Carthaginians, &c.

They also sacrificed to the sun, &c. much in the same manner as the old Persians did. This subject, however, is not worth our particular investigation.

*Division of Time, Astronomy, &c.*

THE very considerable degree of astronomic knowledge possessed by the Chaldeans, Hindoos, &c. has for a long time excited the wonder of the literary world. How these nations, without the aid of glasses, could know and so accurately describe the heavenly bodies, and make the calculations necessary for predicting conjunctions of the planets, eclipses, &c. is very astonishing. To explain the origin of this knowledge, some learned astronomers have been obliged to consider it of antedeluvian existence. And if we can prove the separation of the inhabitants of America from those of the old world, at the early period we have fixed on, this knowledge must certainly be derived from antedeluvian observation and experience: for there is a very striking similarity between the astronomy of the Mexicans and other people of South America, and that of Hindostan, Chaldea, &c.



*Ages of the World.*

THE Mexicans, and other nations of Anahuac, distinguished four ages of time, by as many *suns*. The first was Atonatiuh, the sun, or age of water; which commenced with the creation of the world, and continued until that time when all mankind perished with the sun, by a general inundation.

The second, Tlatonatiuh, age of the earth, lasted from the time of the inundation, until the ruin of the giants, and *the great earthquake*; which concluded the second sun. The third, Eatonatiuh, age of air, lasted from the destruction of the giants, until the great whirlwind, in which all mankind perished along with the third sun. The fourth age, Tletonatiuh, age of fire, began with the last restoration of the human race, and was to continue until the fourth sun and the earth are destroyed by fire.

Several ancient nations of the old continent have similar divisions of the age of the world; none are of greater antiquity than that of the Hindoos, whose divisions we shall use as a parallel.

The first yug or age was finished by a mighty flood; the second, by means of a great whirlwind and tempest; the third, by a great earthquake, &c.; the fourth, by fire, &c.

We think it very probable, that the Hindoo arrangement of these divisions is in the proper order they should stand. Individually considered, they are precisely the same as the Mexican, and only differing in arrangement. The second sun or age of the Mexicans, we think should be their third; and the third sun will then be in place of the second. The original order of the Mexican ages may have been deranged by time, accidents, or mistakes of the Spanish writers.

It cannot be supposed, that these divisions of the age of the world were made previous to the dispersion from Babel; but, that they were most probably formed by several great events, happening at different periods of time, and which were important in their influence or effect upon man.

According to the Hindoos and Mexicans, the first age was terminated by a great inundation, assuredly the same as the deluge.

The second period was terminated by whirlwinds, &c. which we know not how to affix, unless with Mr. Bryant we believe, that the miracle of the confusion was also attended with violent tempests, whirlwinds, &c. which opinion is strengthened by the Sybiline verses. Such an event as the dispersion, might very justly be denominated the end of an age; of that time, from the deluge, when all mankind were living together as one people, to that time, when they were scattered over the globe.

The third age, which was finished by *earthquakes*, was the time from the confusion of language to the



great division of the earth, which we have previously treated of; and if admitted to the extent we have laid down, there is no difficulty in believing that nations widely separated would place it as a grand epoch in their divisions of time.

The termination of this present or fourth age by fire, is an universal belief, as well among Christians as Pagans. This last termination of the world, the Jews say, was prophesied before the flood, if we mistake not; but, at any rate, by Noah. We can therefore account, in this manner, for the universal belief of the ending of the world by fire.

*Of the Mexican Year, &c.*

THE solar year of the Mexicans began on the 26th of February, and was divided into eighteen months, each consisting of twenty days. But finding this arrangement of months did not make a complete year, they added to the end of the year five days; precisely in the manner the Egyptians did to their last month. The Mexicans had also discovered the excess of six hours; and to regulate this deficiency they intercalated thirteen days at the end of every fifty-two years; which then brings the seasons to their proper place; which intention is more accurately answered by the modern bissextile, &c.

Fifty-two of their years formed what writers have called their *century*; and two of these centuries made what they themselves called *old age*. This Toltecan, or Mexican century, must be understood when we make use of the term.

The months had their names taken from the different employments, festivals, &c. that occurred in them: and they seem to have been divided for civil purposes, into four periods of five days; little attention was paid to either month or day, but to periods of thirteen days, which ran on to the end of the year.

This number *thirteen*, was held in very great estimation. Their century was divided into four periods of thirteen years; while thirteen months formed their



cycle of 260 days—thirteen days made their smaller periods.

The number four, was esteemed no less; as they reckoned four periods of thirteen years to their century: they also had thirteen periods of four years; at the expiration of each period of four years, they made extraordinary festivals.

The number thirteen, as it respects the small periods, appears to be nothing else than a rude division of the moon's revolution into halves. The first astronomers of the Mexicans, &c. had divided the revolution of the moon into two periods: namely, that of the *watching* and *sleeping* of the moon. But as these divisions were too loose and general for common use, they reduced them to days, or halved the revolution of the moon, which, in the infancy of astronomy, may have been supposed to be twenty-six days. These two divisions of the month, are undoubtedly of the highest antiquity; especially the two periods of the watching and sleeping of the moon: as the ancient Hindoos divided their month into two periods, called the *light* and *dark* sides of the moon, and were then called a day and night of the gods; the bright side for their laborious exertions, and the dark

one for their sleep. See *Asiat. Res.* vol. ii. and *Hist. Hind.* vol. i. p. 138.

A circumstance that further confirms the opinion, that the Mexican periods of thirteen days are rude attempts to halving the months, is an account of the Hindoo year, given by sir William Jones, in *Asiatic Researches*, v. ii. where the reckonings are kept by periods of *fifteen days*, halves of their months, which consist of thirty days.

Why the number four was esteemed, we cannot learn; but a veneration for that number has existed in many parts of the world, from the greatest antiquity. The Greeks and Romans had an high estimation for it. The chronology of Greece was kept by Olympiads, periods of four years, so called from the Olympic games being celebrated every four years. The origin of these games was so remote, that their own authors could not date the time of their first institution. The Isthmian and Panathenian games were also celebrated every four years.

The Romans had a period of five, or, as Ovid and some others say, four years, called the *Lustrum*; at the end of which, the whole Roman people were purified. Clavigero says, the



Mexicans, at the end of each period of four years, made extraordinary festivals; but does not mention particularities of them. In this case, their conformity to the Lustrum is striking.

The old Irish, according to general Valancey, had a period of *five years*, called Lusca; and so also had the Egyptians, or a cycle of 1825 days. See Ousely's Orient. Col. vol. ii. p. 332.

The division of the month, among the Romans, it is very probable, was of the same invention as the Mexican periods of five and thirteen days, &c. The Roman, or more properly, the Etruscan month, was divided into Calends, Nones, and Ides. The Calends were merely the first days of every month. But it is a little surprising to find, that in eight months of the twelve, the Nones were on the *fifth* days, and the Ides on the *thirteenth* days: in the remaining four months, the Nones fell on the seventh, and the Ides on the fifteenth days.

The Nones were so called, because they were nine days from the Ides, counting backwards. At least, that is the explanation given; which is the most extraordinary cal-

culatation we know of; and is certainly too complex and unnatural to have been the ancient method of the Etruscans. It most probably had a similar origin with the Mexican periods of five days to their months, &c. which we formerly mentioned.

As to the derivation and meaning of the word Ides, authors differ materially. It may be of use to give their different opinions, which we have extracted from Rees's Cyclopædia. "Some derive this word from the Greek *idein*, to see; because the full moon was commonly seen on the day of the Ides. Others from *eidos*, species, figure; on account of the image of the full moon then visible. Others from *Idulium*, or *Avis Idulis*, a name given by the Etrurians to a victim offered on that day to Jupiter; or from the Etrurian word *iduo*, to divide."

Either of the two first derivations will answer well enough, towards proving the Ides to have been much of a similar institution as the Hindoo and Mexican division of the month into two parts, or the bright and dark sides of the moon: thus, from the Calends to the Ides was the dark side of the month; but on the Ides, the moon was full, and con-



tinued so to the ending of the month, which would answer to the bright side, &c.

This Mexican division of the month, may very probably be considered as one of the very first attempts towards forming fixed periods for the computation of time, &c.

Clavigero also says, that the religious year of the Mexicans (a kind of cycle) consisted of *seventy-three* periods of thirteen days; and the religious century, of *seventy-three* periods of thirteen months.

This number *seventy-three*, is of a very ancient and mysterious use; and is undoubtedly of similar origin with the Hindoo period *seventy-one* or *two*: which, according to the Asiatic Society, refers to the precession of the Equinoxes, or apparent motion of the fixed stars, which is about one degree in *seventy-two* years.

The Hindoos have made great use of this number; and on the multiplication of it by other astronomic periods, is founded the enormous age of Hindoo history and chronology. The long time the Mexicans have been separated from the Hindoos, and other people of the old world, is sufficient to account for the different use they made of it.

At the end of the seventy-three periods of thirteen months, which make fifty-two years, the Mexicans broke all their furniture, utensils, &c. fearing the appointed time was come for the ending of the world, which according to their belief would happen at the end of some of their periods of fifty-two years. As soon as assured that such a calamity would not take place, they appropriated the ensuing thirteen days to make new furniture, &c.

These thirteen days were not attached to any period of time, but were intercalated for the purpose of arranging the seasons, &c. in their proper places; for though the Mexicans knew the correct year was six hours, more than three hundred and sixty-five days, yet they took no notice of it until fifty-two years had elapsed; by which time the continual excess of six hours each year amounted to thirteen days, which were then intercalated, and on their ending, a new century, year, &c. commenced.

The figure, and manner of keeping an account of their century, is very curious; but as it can be of little use in this undertaking, I forbear to describe it.

Round the circle containing the figure of the century, was a serpent twisted into four knots, which pointed out the commencement of each period of thirteen years.

The serpent is well known to be emblematical of the Deity, the sun, &c. generally over the world, and maintains a conspicuous station



in the astronomic figures of most nations. In the Mexican figure given by Clavigero, this snake has a hairy head, and a mouth like the beak of a bird. This would be scarce worth mentioning, but for the circumstance that antiquarians have referred all serpents thus figured to Egyptian invention; but from the Mexicans using the same device, it is probably as ancient as any other symbol in the world.

To represent the year, they describe a circle in which eighteen figures were drawn. I must here remark that the circle is divided into six equal parts, as if into seasons, &c. The Hindoos, we know, have six seasons, and though Clavigero does not notice the circumstance, the figure will very well bear a similar explanation, with the six seasons of the Hindoos.

We have in a former page observed that the Mexican year had eighteen months, and in the circle we have just mentioned is a figure for each month; these figures or emblems allude assuredly to some important and interesting events; some of the figures are so clear that we cannot doubt of it, and may at another time venture to explain and decypher them; but having so frequently indulged in theoretic speculations in other parts of this essay, it perhaps is advisable to introduce nothing of a similar nature which has not a direct and positive reference to this work.

*Polity, &c.*

THE population of the Mexican empire was divided into four classes, which, if not originally instituted by legal authority, were allowed by universal consent and custom. These four classes were, the nobles, priests, soldiers, and common people; and like the old Egyptians, every father instructed his son in the profession or art he himself had followed.

Diod. Sicul. says, the Egyptians were from the earliest times divided into *five* classes; the fifth class, however, is more an order or division of the fourth than a distinct class, for it is made by separating the mechanics from the husbandmen.

It is also well known that the Hindoos, from the greatest antiquity, divided their people into four casts or classes, and which are the same as the Mexican.



*Manner of Writing, &c.*

THE Peruvians kept their records, history, &c. by means of knotted cords called quipos.

This method of preserving the remembrance of past events is of very ancient use, for Du Halde says, in his History of China, that “Fo-hi, first emperor of China, finding the knotted cords used by the Chinese were unfit to publish his laws, therefore invented characters, &c.”

The Mexicans not only represented the simple images of objects, but they also had some characters answering like the signs of algebraists for things devoid of figure or of difficult representation.

The cloth on which they painted was made of the thready part of the aloe or palm. They also used dressed skins and paper. In general their paper was made in very long pieces, which they rolled up like the ancient parchments of Europe, or folded up like skreens.

The Burmas, an East Indian people, carry memorandum books which are thus folded,

WWW, a form precisely similar to the Mexican fashion. See *Asiat. Research.* vol. VI. 307.

The Chinese, Hindoos, and Old Irish, have been by many authors complimented with the honour of having discovered the game of chess; but it appears that the original invention of this amusement is lost in the darkness of antiquity, for the Araucanians, a people of Chili, South America, play chess, which has been known to them from time immemorial; they call it *Comicar*. See *Hist. Chili*, vol. II. 108, by Abbe I. Ignat. Molina.



*Weapons of War, &c.*

THE Mexicans used armour made of quilted cotton, plates of gold, copper, &c.; they also wore helmets cut into figures of the heads of wild beasts, serpents, &c., precisely similar to those used in the early ages among the Greeks. See Potter's *Antiquities*, &c.

In place of a sword, they used a large square stick, on two sides of which sharp pointed flints were set like the teeth of a large saw.

Captain Cook, in one of his voyages to the Pacific ocean, mentions some of the islanders using an instrument in battle similar to this, with the trifling difference of their using sharks' teeth, &c. instead of flints.

The Mexicans also used pikes pointed with flints, or with copper hardened like those weapons of copper used by the ancient nations of the old world. Their darts were fastened to leathern thongs, and used like the old Roman spear.

Their stone hatchets, we have the authority of the *Archæologia*, vol. IX. 97, to assert, were the same as those frequently found in Great Britain, and which go by the name of Celts.

*Ceremonies used at Births, Marriages and Burials.*

THE Mexicans used a variety of ceremonies on the birth of a child, and there is no slight resemblance between them and some nations in the old world on similar occasions; but as there are circumstances of greater importance to relate, we forbear to enumerate them.

The rites and ceremonies of marriage and burial, are too remarkable to be passed over in a cursory manner, we shall therefore relate them at length.

As to their marriages, when a young man arrived at a suitable age, a wife was looked out for him, and diviners consulted on the subject. If they augured ill, &c. the match was given over entirely; but if the omens were interpreted favourably, the oldest and most respectable of the man's female relations went at midnight to the girl's parents with a present, and demanded her; which demand was infallibly refused. After a few days, these women went again and used every mean and entreaty to obtain the girl: the parents then asked time to consider on it, to consult their daughter's inclinations and the wishes of friends, &c. The man's relations after this went no more, and the girl's parents returned an answer by elderly women chosen from among their own kindred; and if favourable, a day was appointed for the nuptials; on which day she



was conducted to her father-in-law's house, with numerous company and music: if she was noble they carried her in a litter, &c. The bridegroom and his friends, received her at the gate of the house; he then takes her by the hand and leads her into the chamber prepared for the nuptials; they there sat down upon a new and curiously wrought mat, spread in the middle of the chamber, and near a fire. The priest then *tied the mantle of the bridegroom to the gown of the bride*; and in this ceremony, the matrimonial contract chiefly consisted. The wife now made several turns about the fire, and then returning to the mat, she along with her husband offered copal to their gods, and exchanged presents with one another: the repast followed next; the married couple eat upon the mat, giving mouthfuls to one another, and to the guests: after the feast, and when the guests had become exhilarated with wine, they went out into the yard to dance, &c., but the new married pair never stirred from the chamber for four days! They passed these four days in prayers, and fasting, dressed in new habits, and adorned with the ensigns of the gods of their devotions, and drawing blood from different parts of their bodies. These austerities were observed with the greatest exactness, for they feared the heaviest punishments of their gods, if the marriage was *consummated before the end of these four days*.

The first part of the Mexican marriage ceremony, coincides very much with that of the Ceylonese; see Asiatic Researches, vol. VII. 427.

The family of the man sends a friend to those of the woman, to sound their inclinations, &c.; and generally the girl's family receive notice of it, and accordingly give a feast to their guest: a few days afterwards, the nearest and most aged relation of the man, pays a visit to the girl's family, and informs himself of her fortune and circumstances; and if they are satisfactory, he proposes an alliance. To this he receives no answer, but they treat him with a much greater feast than before, and which is usually a sign of consent. The next day a relation of the girl visits the family of the young man, and receives a considerable entertainment in his turn; he makes the necessary enquiries, and then says, if the young couple are satisfied, it would be well to marry them. A magician is then consulted as to the most lucky day, hour, &c.

The marriages of the Hindoos are remarkably similar to the Mexicans. See Mr. Colbrooke's account in the *Asiat. Research.* vol. VII. 309. The ceremonies are thus recapitulated.

The bridegroom goes in procession to the house of



the bride's father, and is there welcomed as a guest; the bride is then given in the usual form of any solemn donation, and their hands bound together with grass; the bridegroom then clothes the bride with an upper and lower garment; *then the skirts of their mantles are tied together!* the bridegroom makes oblations to the fire, and the bride drops rice upon it, and after several inconsiderable ceremonies, the company is dismissed, the marriage being now complete, and irrevocable. In the evening of the same day the bridegroom points out to her the pole star, as an emblem or figure of constancy; *during the three subsequent days, the married couple must live chastely and austerely;* and after these three days, which is *the fourth from the celebration of the marriage ceremony,* the bridegroom conducts the bride to his own house, &c.

*Burial, &c.*

AT the burial of common persons, the Mexicans had elderly persons to officiate as mourners. The body was dressed in the habit of the god, who was patron to the occupation the deceased had followed, and a number of pieces of paper given him, as passports through a variety of dangers which they believed the soul was exposed to, &c. If he had died by dropsy, or had been drowned, &c. they buried the body entire, with provision and water for his long journey, and tied a string round the neck of a little animal resembling a dog, which had been killed for the purpose of accompanying and guiding the departed soul; this animal was burned or buried, according to the particular funeral rites of his deceased master.

If they burned the corpse, the ashes were collected in an earthen pot, and along with them they put a gem, which was to serve as a heart in the next world. This urn, &c. was buried in a deep ditch; and eighty days afterwards, they made oblations of bread and wine over it.

Those who were buried entire, were placed in a sitting position, with arms, or the instruments of the trade they had followed when alive.



On the death of the king, or of a great lord or chief, some other forms were used. When the king fell sick, they put a mask on the idol Huitzilipochtli, and one also on the image of Tezcætlipoca, which they never removed until the king either died, or recovered. If he died, notice was given of it in great form, that those residing at a distance might be present at the funeral. The corpse was laid on rich mats, and watched until the fourth or fifth day, when the lords, &c. arrived, bringing with them rich dresses, ornamental feathers, slaves, &c. They then dressed the corpse with fifteen or more fine cotton habits, dyed with various colours, and ornamented with gold, gems, &c. An emerald was hung at the upper lip, to *serve as a heart* in the future world. The face was covered with a mask, and over the dresses they placed the ensign of the god in whose temple he was to be interred. Some of his hair was then cut off, and put in a little box along with that which had been taken off in his infancy; upon this box was laid an image of the deceased king, made of wood or stone. They killed his private priest or chaplain, and some slaves, as well as the little animal: the corpse, &c. was then laid on the fire and burned. The day following the ashes were gathered, &c. and the gem was particularly looked for. These remains were then inclosed in the box along with the hair, and deposited in the place destined for his sepulchre; oblations and sacrifices were made at

different stated periods, over the grave, &c. until eighty days had elapsed.

There was no fixed place for interring the dead. Many ordered their bodies to be buried near some temple or altar; some again wished to be interred in the fields, mountains, &c.

Some ceremonies used at the Mexican burials, have been very general over the world; particularly in that superstition, where a gem or stone is placed along with the remains of the dead, to answer the purpose of a heart in a future world. The Hindoos to this day, (see *Asiat. Research.*) enclose a stone with the ashes of the dead, apparently with this same intention.

Mr. Pegge, in his observations on the Staunton Moor Urns, see *Archæologia*, vol. VIII. 58, says that in these druidical monuments which all contain burned human bones, is found a substance which is supposed to be mountain pitch, and which is cut into the shape of a *heart!* clearly an identical practice with the Mexican superstition.



It is very remarkable, that vases should be found in some parts of America, of the same composition with the Etruscan Urns, and with their very scrolls and ornaments; see *Archæologia*, vol. V. 318. These urns, in Thomas's *History of Printing*, are further said, like the Etruscan, to be only found in sepulchres.

*Concluding Remarks.*

IT must be evident, from the analysis which we have just finished, that the Mexicans, &c. were not a rude and barbarously ignorant people, but on the contrary, that they possessed a very considerable degree of knowledge, not only of the arts, but also of some of the sciences; which knowledge they have correctly preserved through so many centuries, that the sources whence it was derived have long since been forgotten. This knowledge is, however, radically and positively the same with much of the learning of ancient Egypt, Hindostan, Chaldea, &c.; yet under these circumstances, we find the language and character of the American Indians, totally dissimilar to any nation or people whom history has preserved records of. The deduction from this is evident, namely, that this knowledge, &c. must have been obtained at that time, when all mankind used one language and had an equal opportunity of receiving information.

That the Mexicans and other Americans cannot be derived from any nation or people of the old world, is clear, else we should find them using the same cycles, years, months, emblems, deities, traditions, &c. We ought to find a pointed similarity in language, manners, dress, &c. But can this be done? no: similarity or



parallels may be brought forward like we have done, which show a connexion to have existed once between the Aborigines of America and the nations of the old world in a general way; but in no manner can it be shown, that any nation of the globe has such an individual and unique resemblance to the Americans, as could induce us to believe them colonies, or emigrants from such a people: else would not learning, talent, and genius, have shown such a similarity, when the Egyptians, Hebrews, Phœnicians, Welsh, Norwegians, Tartars, and in short every nation of Europe or Asia, with a few exceptions, have been supposed by different writers to have colonized America.

We find our Indians have very correct traditions of the flood and confusion of languages; but after this latter event, the chain which connected them with the old world is broken. Cush, Belus, Nimrod, and others, may be found in most of the mythologies of the old world when carefully analysed; but our Indians relate nothing of these mighty personages,—a proof of their very early separation from the old world, before the greatness of these men had spread over the different parts of the earth.

This antiquity of the Mexicans and other Americans, is apparent from all their institutions, rites, &c. being of the most ancient invention and discovery, as we have proved by the earliest writings of the old world, and from nations widely separated.

Now had they migrated much later than the time we have supposed, we should find them using many

inventions, &c. which have been known from great antiquity, to have existed in the old world. Another argument in favour of our hypothesis, is, that men and animals never could have reached America under present circumstances.

And both men and animals can arrive in America by one and the same mean or way,—circumstances which cannot be answered or accounted for by any other theory yet known. This alone is a very considerable argument in our favour; for according to the great Newton, we must not admit more causes of natural things than those which are sufficient to account for natural phenomena.

Sir William Jones says, that the Hindoos, old Persians, Ethiopians, Egyptians, Phœnicians, Greeks, Tuscans, Scythians or Goths, Celts, Chinese, Japanese, and *Peruvians*, had an immemorial connexion with one another; and as there appears no reason for believing that they were a colony from any one of those nations, or any one of those nations from them, we may fairly conclude that they all proceeded from the same common central country.—See *Asiat. Research. Vol. I. p. 430.*

Thus has this great and learned writer supported our hypothesis; and with his weighty opinion we conclude an essay which has in many other passages been entirely supported by the deserved greatness of his illustrious name.



## APPENDIX.





## APPENDIX.

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### *Bryant's Opinion on Peleg.*

IT was mentioned in a former part of this essay, that the celebrated Bryant had given an opinion as to the meaning of the verse relative to Peleg: see Genesis, chap. x. ver. 25. *And unto Heber were born two sons; the name of one was Peleg, for in his days was the earth divided.* As the authority of his name is so deservedly great, his opinion will be here considered, in order to show that we have sacrificed nothing to theory; and also, in what points that opinion appears to be faulty.

His belief is, that in Peleg's days mankind had been ordered by God to disperse and settle the different parts of the earth; and that all but the children of Cush had obeyed this injunction. They, wishing to found a great and mighty kingdom among themselves, refused to obey that command; and from fear of being scattered, they built the tower and city of Babel, as a mark or beacon, &c.; and that then the Almighty, to oblige them to separate, confounded their language, and

thus forced them to scatter through the earth: thus making the confusion of language, &c. only among the Cushites; being of a partial and not a universal effect.

If, according to Mr. Bryant's supposition, the Ark rested on Mount Baris, and that in the country around it mankind settled after the deluge, and that from *that place* they were ordered to disperse over the world, most certainly the Cushites had fulfilled the command by going 1200 miles, which is about the distance from Mount Baris to Babel.

But there are greater objections to Mr. Bryant's opinion: for it is the earth which is said to have been divided in Peleg's days: nor has it any reference to man individually considered. The name or word Peleg, according to Mr. Bryant himself, means to *sever and divide*. Now in Peleg's days, he says that all mankind but the Cushites separated in obedience to the will of God. If so, how can we associate the strong forcible expression *sever and divide*, to a separation which he says was done in an obedient and peaceable manner.

This opinion of Mr. Bryant, though maintained by him with great erudition, has had very few defenders among latter authors. And as to his opinion that the event related of Peleg took place before the confusion at Shinar, it is, as we have formerly shown, most probable, that it did not take place until long after.

With respect to the confusion at Babel, it is sufficient to read the account in Genesis to be satisfied that



Mr. Bryant was incorrect in supposing it partial and confined to the Cushites.

The principal argument used by this celebrated writer is, that the Hebrew word *col aretz*, which in our bibles is rendered *whole earth* in the history of the confusion, is frequently used as *whole land* or *province*. This he thinks confirms his idea that the confusion of language was only among the Cushites, &c. That the confusion was partial and only in the land of Shinar, Moses gives us every reason so to believe; for all mankind were there assembled. But there does not appear in that narration, any ground for believing it partial in its influence on man.

*On the Septuagint.*

The following extract from an introductory lecture of Thomas Cooper, Esq. delivered at Carlisle in 1812, fully answers my object in defending this version.

“ Without adopting the fabulous account of Aristæus, and his seventy-two interpreters, it appears most likely, that the most authentic copy of the Jewish scriptures would have been furnished or sought out for the purpose of that version, whether undertaken at royal instigation or by private persons from private motives. It would naturally be the interest equally of the Jewish nation, and of the learned men of that day, that this should be the case.

“ Neither does there seem to be any adequate assignable reason, why genealogical or chronological mutilations or interpolations should have passed without observation, under the circumstances of a version that must have attracted much notice at the time.

“ The quotations out of the Old Testament, made not only by our Saviour and his apostles, but by the more ancient fathers also, are allowed to be from the Septuagint version or its original, being in many places conformable to this copy, and differing from the Hebrew text. I refer generally for proofs of this to Pezron's *Antiquité de Tems Retablie*; and the second chapter of Carponius, page 526 et seq.



“ It is notorious that the Christians of the three first centuries, universally counted 5500 years from the creation to the birth of Christ. This is distinctly admitted by Joseph Scaliger, in his *Prolegomena in Chron. Eusabii*.

“ The best qualified among the moderns as well as among the ancients, to judge of this question, have preferred this version, or the Samaritan. *Was not Josephus capable of adopting the most authentic chronology of his own country, himself a Jew?*

“ The Babylonian and Jerusalem Talmuds, which contain the opinions of the most ancient Rabbis, give the highest commendation to the version of the Septuagint.—Jackson *Chron. Antiq.* vol. i. 82 *et seq.*

“ And lastly, I confess myself prejudiced in favour of that copy, which harmonizes most easily with authenticated facts of profane history.” See introductory lecture of Thomas Cooper, Esq. delivered at Carlsile, 1812.

THE tradition of the separation of England from France is mentioned in a manner so consonant to our theory, by the poet Collins, that I cannot forbear inserting the extract:

Beyond the measure vast of thought,  
 The works the wizard Time has wrought.  
 The Gaul, 'tis held of ancient story,  
     Saw Britain linked to his now adverse strand,  
 No sea between, nor cliff sublime and hoary,  
     He pass'd with unwet feet through all our land.  
 To the blown Baltic then they say,  
 The wild waves found another way  
 Where Orcas howls his wolfish mountains rounding,  
     Till all the banded west at once 'gan rise,  
 A wide wild storm e'en nature's self confounding,  
     Withering her giant sons with strange uncouth surprize.  
*This pillar'd earth, so firm and wide,*  
*By winds and inward labours torn,*  
*In thunders dread was push'd aside,*  
*And down the shouldering billows borne.*  
*And see like gems her laughing train,*  
*The little isles on every side, &c.*

Collins' Ode to Liberty.



*A remarkable Avatar.*

AMONG the Avatars or Incarnations of Veshnu, the Hindoo preserver of the world, is the remarkable one of his descending from Heaven under the form of a tortoise, to support the earth labouring under some violent convulsion.

Mr. Hastings presented a book concerning the Avatars to the society of Antiquarians, where this and the third is designated, representing Veshnu's descent in the form of a tortoise *to support the Earth, sinking in the sea*. See vol. 1, Anc. Hist. Hind.

The explanation of this Avatar given by the Hindoos is, that the earth was assaulted by the evil genii and demons, who churned the ocean with a vast mountain, the effect of which is thus described in their extravagant mythology: "The roaring of the ocean, whilst violently agitated with the whirling of the mountain, was like the bellowing of a mighty cloud; thousands of the various productions of the waters were torn to pieces and confounded with the briny flood; and every specific being of the deep and all the inhabitants of the great abyss which is below the earth, were annihilated; whilst from the violent agitation of the mountain the forest trees were dashed against each other and precipitated from their heights with all the birds thereon, from the violent confriction of all which a *raging volcanic fire* was produced, involving the

whole mountain in smoke and fire.—See vol. I. 569. Indian Antiq.

Mr. Maurice thinks this Avatar alludes to the universal deluge; but perhaps there is more reason in connecting it with the submersion of land, &c. as we have formerly discussed; for the two preceding Avatars very accurately describe the Noachic flood and destruction of mankind all to seven or eight persons; but in this Avatar, the convulsion, &c. is partial and circumscribed. Also, the volcanic fires, confirming the account of earthquakes, &c. related by the Egyptian priest to Solon in his story of Atalantis, and their presence remarkable in many islands of the Atlantic, Pacific and Indian oceans.



*On Easter Island.*

IN a former part of this essay, when on the subject of Islanders, it was shown as a considerable argument in favour of our opinions, *that there were two distinct races or varieties of men* found in the isles of the Pacific ocean, and under circumstances unaccountable by any other opinion than the one maintained in these sheets. At the time when that circumstance was under consideration, another fact of similar importance should have been introduced, but from peculiar circumstances, is unavoidably placed here.

The fact alluded to is, that in Easter Island are found stone statues and monuments, undoubtedly proving their erectors to have possessed a degree of refinement much superior to any thing hitherto discovered in the isles of the Pacific sea.

Capt. Cook, who visited this island, has given a general account of these monuments, and in a manner sufficiently interesting to induce us to make an extract of it.

*Extract from Cook's Voyages, relative to some statues  
and other works on Easter Island.*

These statues, or at least many of them, are erected on platforms which serve as foundations; the workmanship of them is rude, but not bad, nor are the features of the face ill formed, the nose and chin in particular, but the ears long beyond proportion, and as to the bodies, there is hardly any thing like a human figure about them.

The platforms upon which these gigantic statues are raised, are of mason-work, and some of them are 30 or 40 feet long, 12 or 16 broad, and from 3 to 12 in height. They are built, or rather faced, with hewn stones of a very large size, and the workmanship is not inferior to the best plain piece of masonry we have in England. They use no sort of cement, yet the joints are exceedingly close, and the stones morticed and tenanted one to another in a very artful manner; the side walls are not perpendicular, but inclining a little inwards, in the same manner that breast-works, &c. are built in Europe. Yet have not all this care, pains and sagacity been able to preserve these curious structures from the ravages of all devouring time.

We could hardly conceive how these islanders, wholly unacquainted with any mechanical power, could raise such stupendous figures, and afterwards place the large cylindric stones upon their heads, &c.



But let them have been made and set up by this, or by any other method, they must have been a work of immense time, and sufficiently show the ingenuity and perseverance of the islanders in the age in which they were built; for the present inhabitants have most certainly had no hand in them, as they do not even repair the foundations of those which are going to decay.

Cook's Voyage in 1772, 3, 4, 5.  
vol. I. 294, *et seq.*

De la Peyrouse measured one of these statues, or busts, and found it 14 feet 6 inches high, and 7 feet 6 inches diameter at the shoulders; and he speaks of others that must have been of greater dimensions.

A writer on the games of Palamades, remarks of these busts, that they are to all intents *obelisks*, as is observable by the bonnet on the head of each being the *frustrum of a cone*."

See Observations on Games of Palamades, Baltimore Library, p. 92.

Mr. Bryant notices these statues as an instance of the astonishing diffusion of one religious system over the earth. He attributes the invention of such works to the family of Cush, a grandson of Noah.

See Bryant's Analysis, Worship of the Sun.

The explication of the preceding facts, &c. is highly in favour of the truth of our theory; for Easter Island,

being the most distant of all the isles of the Pacific from Asia, and if the present physical state of that sea is the same as it has been ever since Noah's flood, whence can the inhabitants of that detached isle be derived, and by what means did they arrive there? If they come from Asia, from Island to Island, we ought to find similar monuments in New Holland, Society and Friendly isles, &c. But this is not the case, and the same argument applies against their being immediately derived from any island in the Pacific ocean. Yet we have shown, from the authority of Mr. Bryant, &c. that these statues, &c. have a connexion and reference to the inventions of the ancient continental world. No explanation can be given, unless in the manner we formerly laid down, that their ancestors possessed a greater degree of refinement than the ancestors of the other isles, though of the same tribe, as is evident from their language; and that they were arrested in their march by the sinking of earth, and confined for ever to an island. The reason they now show no marks of superiority over their fellow islanders, is, that their island has suffered exceedingly by volcanoes. Capt. Cook says, it is the most barren island in the Pacific, and the whole attention of the present miserable inhabitants must be directed to the means of procuring a subsistence.



*Ancient Remains of America, &c.*

CONNECTED with this essay, are the fortifications &c. of the western country, of which so little is known, that, excepting Mr. Noah Webster, none that we know of have ventured an opinion as to their erectors or history.\* It will be unnecessary to give Mr. Webster's opinion on the subject, as he afterwards retracted it, and left the subject in the obscurity he found it.

The Indians found in the neighbourhood of these fortifications, &c. have no traditions by whom they were built, or at what time they were erected. In the neighbourhood of these remains, many traces of some half civilized people have been found, without a doubt very far superior to the race of men now living there. The fortifications, as they are called, are not badly designed, and many hundred years must have elapsed since they have been deserted.

Referring to the account we have given from Clavigero, as to the history and arrival of the Toltecas Chechmecas, &c. into South America, we there

\* In this we have been mistaken. Charles Cullen, Esq. Translator of Clavigero's History, has expressed himself in one part of that work in such a manner as to induce a belief, that his opinion on this subject was nearly the same as the one in these sheets. So also a Mr. Harris, of New England.

find some reason to believe that these fortifications &c. have a connection with those people, &c.

These nations, according to their traditions, had been *forced* to leave their former country, &c. which was north from Mexico. What that cause was, can only be conjectured; however, from the Toltecas saying they were *banished*, may we not have some reason to think they were forced to emigrate, by the more rude and savage tribes adjoining them, whose descendants are now found with these monuments, &c.? Or else, these works were erected by some nation who have been cut off altogether; yet still it is highly probable, whoever erected them; if not those very nations who afterwards migrated to Anahuac; some other people &c. closely connected with them. The reasons for thus believing are, that the Mexicans, &c. did raise similar places of defence. In vol. II. 389, of Clavigero, it will be seen, that they raised walls, bastions, palisadoes, ditches, entrenchments, &c. which is also evident from the account given by Cortez of the conquest of Mexico.

Clavigero has given a drawing of a kind of defence to the Hascalan territories, not materially different from the figure of one given in the *Columbian Magazine*, vol. III. and fig. 1st, as being found on the Huron river.

We will only observe here, that the general principle of these works is undoubtedly of very great antiquity. (See the descriptions of them in the *Archæologia*, &c.) There is one of these ancient forts in Ireland, see *Trans. Irish Acad.* vol. II. named Norseleap; which is almost



precisely similar to some found on the Muskingum. See *Columbian Magazine* as above.

From some human bodies being found in the western country, there appears considerable reason to think the Mexicans once lived there.

These bodies were found in a copperas cave, near the Cany Fork of Cumberland river, Ten. See *Medical Repository*, vol. 3d, Hexade 3d, p. 147. One of these bodies was a male, the other a female; they were buried separately, and according to the *Medical Repository* in the following manner: The male had on a fine linen shirt; and then, fine dressed deer skins were closely wrapped around the body, then a twilled blanket, and a cane mat sixty feet long. The body of the female lay three feet from the male, and in the same position; she was enveloped in two undressed deer skins, under which upon the face was found a small cane mat; then four dressed deer skins were wrapped around, over which was folded a cane mat long enough to cover the whole; then were five sheets wrapped round, supposed to have been made of nettle lint, wrought very curiously along the edges with feathers of various kinds and colours; two feather fans were found next upon the breast: the body, with all the wrappings, was found on what was believed to be a hair trunk or box, with a cane cover; which was wound up in two well dressed deer skins of the largest size; and the whole girted with straps.

This account is very loose and undeterminate; and the language of the gentleman who wrote it would

lead us to suppose, that the fine linen shirt and twilled blanket were of European manufacture; but this is not the case; what is called a shirt is only something like one, and so also the twilled blankets are totally dissimilar to any thing made in Europe or the United States.

This correction to the statement given in the *Med. Repos.* I am enabled to do, from the information given me by a gentleman who saw the bodies and their envelops, &c.; and who deposited an arm and specimens of the mats, feathers, &c. found with them in Peale's Museum, Philadelphia, where I have seen them. Another important circumstance incorrectly stated in the *Med. Repos.* is, that the legs were cut off and laid upon the belly; the fact is that they were only bent up, perhaps not more than is done when we ourselves sit on a low seat.

The manufactured mats, &c. around these bodies, agree very well with those of the Mexicans, &c.: thus Clavigero: "The Mexicans made of cotton large webs as delicate and fine as those of Holland; they wove these cloths with different figures and colours; they interwove feathers with cotton, &c.; from the leaves of two species of plants they obtained a fine thread, of which they made cloths equal to those made of lint" (flax.) See Clavigero. vol. II. 425.

By this extract, it appears that the wrappings found around these bodies are very similar to the manufactures of the Mexicans and other nations first found in



Anahuac. And the singular flexure of the knees over the belly, may be owing to their having been buried in a sitting position, which was a Mexican ceremony.

The feather fans were a badge of nobility among the people of Mexico and Anahuac generally.

In a work entitled *Nature and Art*, edited by Dr. Mease, of Philadelphia, is a circumstance related which perhaps strengthens this opinion, that our western country was once the seat of the Mexicans, Toltecas, &c. A mound in or near the town of Tomlinson, in Ohio, was opened, and among many bones and stone tools, was found a kind of stone signet of an oval shape, two inches in length, with a figure in relief resembling the note of admiration, (!), surrounded by two raised rims. A captain Wilson, who was present, observed that it was exactly the figure of the brand with which the Mexican horses were marked, &c. See *Nat. and Art*, vol. XIV. 199.

Dr. Barton, (see *Trans. Am. Phil. Soc.*) relates the fact of a quantity of isinglass being found on the breast of a skeleton, in one of the tumuli among the great ancient works on the Muskingum. This is the *itzli* of the Mexicans, (*mica membranica* of mineralogists,) a substance the Mexicans made very considerable use of.

I have also been informed that our late president, Jefferson, has in his possession many masks, &c. made of baked clay, and which were found in different parts of the western country. This circumstance also coincides with the habit of the Mexicans; see our notice

of burial, &c. In the *Archæologia*, vol. VI. 107, a Mr. Charles Rogers, mentions a great number of similar masks, being found on the Musquito shore. He was told by his Indian guides that they were likenesses of chiefs.

There appears to be some difficulty in saying whom the mounds were erected by; probably we are more correct in supposing they were raised by the latter inhabitants of these districts, partly as triumphal monuments, in which the dead were interred after a battle, &c. Some mounds, (see Jefferson's Notes on Virginia,) present the appearance of having been a regular burying ground for the dead of a settlement.

Similar mounds are common in Great Britain, see *Archæologia*, vol. XVI. p. 268: "It is still the custom there with the natives, in passing such a place, to cast thereon a stone to increase the monumental pile, which is obviously the remains of a very ancient custom; at the time of throwing this stone, the pious passenger bareheaded repeats a prayer for the repose of the soul of the dead."

The ceremonies observed by the Irish, &c. are individually the same with those of our Indians.



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The following facts show a singular similarity to have once existed between the old and new world, and the great antiquity of the Indians or Aborigines of America.

There was a rock at Berkely Springs, Virginia, of several tons weight, which was so exactly balanced on another, that a trifling force applied to it would cause it to vibrate, and yet a considerable power was incapable to remove it;—on the top, which would hold eight or ten persons, was a bason excavated.

This curious monument has been generally overlooked, and considered as a fortuitous arrangement of nature; but to those conversant with the antiquities of Great Britain, it must be evident that it is precisely similar to those druidical monuments called Rocking Stones. The circumstance of a bason being excavated confirms the character of the rock, for thus are most of the rocking stones in England described.

Mr. Bryant says, “that wherever those monuments occur, we may esteem them of the highest antiquity. Such works are generally referred to the Celts and Druids; but they were the operations of a very remote age, probably before the time when the Druids and Celts were first known. There is reason to believe that

these monuments and Stonehenge were erected by one of the first colonies that ever arrived here," England. See Bryant's Anal. vol. III. 533.

I have seen an account of several similar rocking stones, in Kendall's travels through the northern parts of America; he very justly calls them the same as those in England. See vol. II. p. 49, of his Travels.

A gentleman, and relation, presented me with a phallus, or priapus, which was found in or near Chillicothe, Ohio; it is the only one I have ever heard of being found here. This stone figure is now in the Hall of the American Philosophical Society.

To this day, the phallus is worshipped in Hindostan, and was once an object of adoration generally over the world. It adds another argument in favour of that ancient connexion of our Aborigines with the old continent, which we have so often mentioned in preceding pages.

The above description of American monuments, &c. is all that we can state; and until our countrymen interest themselves in the enquiry, the subject must remain in obscurity.

A certain Englishman, of the name of Ashe, who travelled through part of our country some few years since, gives many detailed accounts of curious antiquities seen and found by him; but as this writer has shamefully misrepresented subjects familiar to every one, we will pass his discoveries, &c. until we can get a more creditable narrator.



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AFTER this work was in the press, the author accidentally met with the large work of baron Humboldt, on the monuments of America. Time would not allow a sufficient reading; but we observe, from the following observations, that the great antiquity of knowledge in arts, religion, &c. laid down in this essay, is supported by baron Humboldt very decidedly.

“We are astonished to find, that towards the end of the fifteenth century, in a world which we call new, ancient institutions, religious ideas, and forms of edifices, similar to those in Asia, and which there seem to go back to the dawn of civilization.”

Humboldt's Introd. to the Descrip.  
of the Monuments of America,  
Paris edit. fol. vol. I. p. 1.

Again,

“It has been impossible hitherto to mark the epocha at which time there was a communication between the inhabitants of the old and new worlds, and it would be useless to attempt designating what particular people of the ancient world offer the greater number of similarities, with the Toltecas, the Azticas, (Mexicans,)

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the Mugscas, or the Peruvians, *since these similarities or resemblances are manifested in traditions, monuments and usages, which perhaps are anterior to the actual division of the Asiatics into Mongols, Hindoos, Tougouse or Chinese.*”

Humboldt, as before, p. 12.

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A mummy, similar to those just described, was recently exhibited in the city of New York. It was found in a salt-petre cave in the neighbourhood of Glasgow, in Kentucky. A plate of the mummy is to be found in the Medical Repository, for February, 1816.



### ERRATA.

Page 17, line 14, read 2642, for 2600.

17, 15, read 2342, for 2200.

28, 24, read Maria Lajara, instead of Maria Louisa.

55, 21, read (Iran.) instead of (in Hindostan.)

To the table in page 36, ought to be added, the Armadillo, which is found in Sumatra, and which Marsden (see Hist. Sumatra, p. 94,) affirms to be the same with our South American animal.



























